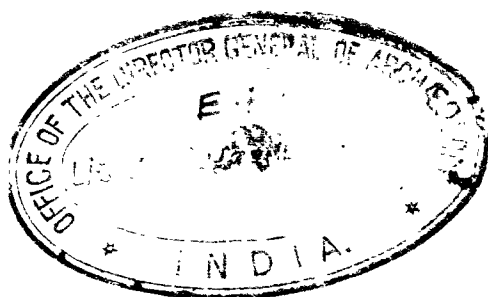


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Catalogue
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VOLUME X
(ARABIC MSS.)

THEOLOGY

Prepared by

MAULAVI ABDUL HAMID

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PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA
AND
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA
1926

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PREFACE.

THE present is the tenth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the fourth dealing with Arabic MSS. The subject of the volume is Theology, in which important branch of Muslim learning scholars have always received special encouragement at the hands of Caliphs, Sultans, Governors and Amirs, to whom the greater part of the works on this subject are consequently dedicated. The collection here catalogued is notable for the number of works on Theology by Indian authors.

The volume has been compiled by Maulavi Abdul Hamid, who is to be congratulated on the success with which he has traced the original texts, especially in the case of those glosses and annotations that, beginning without a preface, did not indicate what texts they are dealing with. He has also succeeded, by a careful and painstaking examination of the MSS. and the marginal notes contained in them, and of works of reference, in identifying the title and authorship of several works, where particulars of these were not to be found in the MSS. themselves.

The volume contains notices of 161 MSS., including 3 MSS. of mixed contents, which comprise altogether 21 treatises.

Among old and rare MSS. described in the volume, the following deserve special notice :—

No. 493. *Giyaṣ al Umam*, a very rare work on Imāmat and *Khilāfat*, by Imām al Ḥaramain, a prominent author of the 5th Century A.H. Dedicated to Nizām al Mulk, the famous Minister of Baḡdād.

No. 518. An old and valuable copy of a commentary on *Muḥaṣṣal*. The MS. belonged at one time to the Royal Library of Sultān *Shāh Rukh* (A.H. 807–850 = A.D. 1404–1449) of the Timurid dynasty.

- No. 521. A very old and beautiful embellished copy of a commentary on *Tawālī*, made in A.H. 740, nine years before

the commentator's death. The commentary was dedicated to Amir Qauṣūn, Viceroy of Egypt.

- No. 528. A very old copy of *Minhāj as Sunnah*, made in A.H. 811 for the Royal Library of Malik Nâṣir Aḥmad (A.H. 803–829 = A.D. 1400–1426), one of the kings of the Rasulid dynasty. The MS. was for some time in the Ṣan'ā Library of Yaman for a brief account of which see Library Catalogue, volume v, part ii No. 305.
- No. 540. A beautiful copy of a gloss on the first part of *Sharḥ al Mawāqif*, by Mir Zāhid (*d.* A.H. 1101 = A.D. 1689), transcribed in or before A.H. 1102. Dedicated to Aurangzib.
- No. 564. An autograph copy of an exceedingly valuable and voluminous work on Sunni theology, believed to be unique. Dated A.H. 810.
- No. 569. '*Iṣmat al Anbiyā*,' a very rare work on the sinlessness of the prophets, by 'Abdallāh bin Shams-addin al Anṣūrī (*d.* A.H. 990 = A.D. 1582), a Ṣūfī and scholar of India. Dedicated to Prince Mu'izzaddin Kāmran (*d.* A.H. 964 = A.D. 1556). Dated A.H. 1133.
- No. 584. A rare Arabic translation of *Tuḥfa Iṣnā 'Ashariyah*, a famous Persian work on theology.
- No. 588. A rare commentary on *Tatfīf*, the work of 'Abdalaziz, the successor of Muḥammad bin 'Abdalwahrhāb as leader of the Wahhābi school.
- No. 595. A very valuable copy of a commentary on *Tajrid* made by Sirājaddin al Hindi (*d.* A.H. 773 = A.D. 1371), an Indian scholar and a pupil of the commentator, afterwards Chief Justice of Cairo.
- No. 609. A copy of an annotation of *Dawwāni* by Mirzājān. Transcribed by a famous scholar, Nūrallāh ash Shustari (*d.* A.H. 1019), the author of the MS. No. 623. Dated A.H. 982.
- No. 622. A rare commentary on a treatise of Ṣadraddin by his son Giyāṣaddin (*d.* A.H. 940 = A.D. 1542). Dated A.H. 1022.
- No. 623. A beautiful copy of *Iḥqāq al Haqq*, compared with a copy revised by the author.

Nos. 631-32. Three volumes of a comprehensive work composed by a group of Shi'a scholars, deputed by Ibrāhīm Khān, Governor at different times of Kashmīr Lahore. Bihar. Bengal and other places.

No. 643. A copy of Majmū'ah, containing 15 treatises on Zaidī theology by scholars of that sect studied by Muḥammad bin Ḥusan, the grandson of Qāsim Maṣūrbillāh (*d.* A.H. 1029 = A.D. 1620), a famous Zaidī Amīr and Imām of the Zaidī sect. The present MS. was for some time in the Ṣan'ā Library of Yaman.

This is the second volume that Maulavi Abdul Hamid has contributed to the great Catalogue, vol. v. part i (1920) and part ii (1925), having been his work. Maulavi Abdul Hamid long ago served his apprenticeship to Islamic learning, in the all-important but most difficult domain of theology. With the appearance of this new volume (its publication in the year following the publication of volume v, part ii, is a matter for great congratulation) he is to be accredited a Master. I could wish that I was one of the Caliphs, Sultans, Governors and Amirs referred to in the opening paragraph, that at my hands Maulavi Abdul Hamid might receive some special encouragement. But he has an enduring reward. Dynasties will pass, and many changes will be on the face of the earth, but Islamic theology will endure, and have its students, and Maulavi Abdul Hamid's volumes will be an indispensable part of their apparatus.

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Calcutta, 1st May, 1926.

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ARABIC MANUSCRIPTS.

THEOLOGY. SUNNÎ THEOLOGY.

No. 485.

foll. 3 : lines 27 : size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

الفقه الأكبر

AL FIQH AL AKBAR.

A well-known manual of Islâmic Theology, containing a brief exposition of the Islâmic faith and doctrines, according to the views of orthodox Muhammadans. The theories and dogmas of certain other Islâmic sects, which originated in the first and in the beginning of the second century A.H., are criticised, directly and indirectly, by the author.

Author: Imâm Abû Hanîfa Nu'mân bin Sâbit al Kûfi حنيفة ابو
نعمان بن ثابت الكوفي (*d.* A.H. 150 = A.D. 767 ; see Lib. Cat., vol. v, part i, No. 174), the famous Imâm and founder of the Hanafî school.

Beginning —

هذا كتاب الفقه الأكبر من تأليف الإمام الأعظم أبي حنيفة نعمان
بن ثابت الكوفي رضي الله عنه قال في أصل التوحيد وما يصح
الاعتقاد عليه يجب أن يقول امننت بالله النعم *

Shibli (a prominent Indian author of our day), in *Sirati Nu'mân*, a work on Abû Hanîfa's life, states emphatically (p. 117) that Abû Hanîfa is not the author of the present work, though its authorship is generally ascribed to him. This statement he bases on the strength of two principles, viz., *درانت* (testing the correctness of the fact by a full consideration of the circumstances) and *روانت* (narration).

So far as narration is concerned, he gives us to understand that no trace of the work is to be found in the 2nd, 3rd and 4th centuries A.H.; and the oldest work, to his knowledge, in which the present composition is mentioned is *كتاب الاصول* by Bazdawî (*d.* A.H. 482 = A.D. 1089), an author of the 5th century A.H.

In contradiction of the statement referred to above, however we notice that, besides others, the following standard authors and authorities of the 4th century A.H. held the present work to be a composition of Abû Ḥanifa, and wrote commentaries on it.

I. Abû Maṣṣûr Mâturidî (*d.* A.H. 331 = A.D. 944), a follower of the Ḥanafî school and the founder of the Mâturidiyah school of theology, composed a commentary, in which he asserts, on the strength of reliable narration, that the work is by Abû Ḥanifa, as appears from the following:—

قال ابو المنصور الماتريدي رحمه الله قد سألتموني اكرمكم الله بالتفويض ان اشرح لكم الفقه الاكبر الذي ينسب الى ابي حنيفة باسناد صحيحه الخ *

II. Abû'l Laiṣ as Samargandî (*d.* A.H. 383 = A.D. 993), a famous Ḥanafî scholar and a reliable author of his age, composed a commentary on the present work, which he describes as a work of Abû Ḥanifa. (For copy of the same see Cairo, vol. ii, p. 43.)

Bazdawî does more than mention the work (as stated by Shibli): he composed a commentary on it. (For a copy of this commentary, see Escur., No. 995).

Shibli, in the following passage from the work referred to above, actually alleges that all the commentaries on the present work were composed in the 8th century A.H., or in subsequent years.—

اس كتاب كى جتنى شرحين هونين سب انبوين عدى مين يا اسكه بعد *

It is thus evident from what we have said that Shibli, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information.

On the point of *Dirāyat* (درایت), the following unwarranted observations led Shibli to reject Abû Ḥanifa's authorship.

I. Shibli holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars; and that such were introduced into the Arabic language long after Abû Ḥanifa's death.

II. The use of the words جوهر (substance) and عرض (accident), in a philosophical sense, is found in the present work: but according to Shibli, these words had not come into use in that sense in Abû Ḥanifa's time.

III. Though translations of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Maṣṣûr (A.H. 136–158 = A.D. 754–775), yet no trace of the use of these two words is found in that period.

For the reasons noted below, however, we differ from the foregoing observations and conclusions of Shibli.

I. Shibli does not quote any instance from the present work in support of his first observation mentioned above, namely, that the style of writing adopted by the author is of a period later than Abû Ḥanifa. Hence we may dismiss this observation of Shibli's as unfounded. On the contrary, we may note that the present work does not follow any systematic arrangement, such as that adopted by the authors of a later period, which fact supports our view that it is by an author of an early period.

II. Shibli does not support by any quotation his statement that the use of the words referred to above, in their philosophical sense, was unknown in Abû Ḥanifa's time. The theory of Abû'l Ḥudail 'Allâf, the founder of the Ḥudailiyah school of theology, who was born in A.H. 131 and died in A.H. 235, that speech, one of the attributes of God is accident (ان جمع كلامه اعراض), see fol. 74^b of the MS. No. 564 below, indicates that the word عرض came into use some time before. The following passage, however, throws light on the use of the word عرض (accident), in its philosophical sense, in Abû Ḥanifa's own time:—

نقل ان ابا حنيفة رحمه الله سئل عن الكلام فى الاعراض والاجسام
فقال لعن الله عمر بن عبيد وهو فتح على الخلس الكلام في هذا الخ *

(See 'Alî Qârî's Commentary, p. 43.)

From the above passage we learn that 'Umar bin 'Ubaid, the pupil of Wâsil bin 'Aṭâ' (d. A.H. 131 = A.D. 749) and a contemporary of Imâm Abû Ḥanifa, originated the use of the word عرض, in its philosophical sense. The use of the word عرض (accident) necessarily suggests the use of the complementary word جوهر (substance).

III. Historians tell us, and Shibli does not deny, that many theological theories were originated in and before Abû Ḥanifa's time, and that the Muhammadans were even then divided into a certain number of sects; further, that Imâm Abû Ḥanifa is specially known for his discussion and criticism of other creeds.

It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Maṣṣūr, who was the contemporary of Abū Ḥanifa; and that the two Muṭazili schools of theology were organised in Abū Ḥanifa's time, viz., the Wāṣiliyah by the above-mentioned Wāṣil bin 'Aṭā', and the 'Umariyah by 'Umar bin 'Ubaid, while a work on theology by the same Wāṣil bin 'Aṭā' was also composed: *الكلام ابوحنيفة واصل بن عطاء المعتزلى*: see *Al Awāil*, fol. 53^b. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abū Ḥanifa's time. It is also unreasonable to believe that a scholar like Abū Ḥanifa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of *Dirāyat* from holding the present work to be a composition of Abū Ḥanifa. Kardari (*d.* A.H. 827 = A.D. 1424) in *Manāqib*, a work on Abū Ḥanifa's life (recently printed in Hyderabad), tells us (p. 107), in a passage quoted below, that the theory that Abū Ḥanifa was not the author of the present work, was originated by the Muṭazili sect, who claimed Abū Ḥanifa as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

فان قلت ليس لابي حنيفة كتاب مصنف قلت هذا كلام المعتزلة
ودعويهم انه ليس له في علم الكلام تصنيف وخرجهم بذلك نفى ان يكون الفقه
الأكبر وكتاب العالم والمتعلم له لانه قد صرح فيهما بأكثر قواعد اهل السنة
والجماعة ودعويهم انه من المعتزلة *

This theory, started by the Muṭazilis, spread so much in later times that even some Sunni scholars adopted the same view.

Written in good Naskh. Dated A.H. 826.

Scribe: حافظ محمود بن مولانا نظام الدين الخوارزمي.

No. 486.

foll. 40 ; lines 19 : size $10 \times 6\frac{1}{2}$. $7\frac{1}{4} \times 3\frac{1}{2}$.

شرح الفقه الأكبر

SHARḤ AL FIQH AL AKBAR.

A rare commentary on the preceding work. dedicated to Sultân Uluġ Beg (A.H. 850—853 = A.D. 1447—1450) of the Timurid dynasty.

By 'Alâ'addîn 'Alî al Bukhârî البخاري علاء الدين علي، a scholar of the 9th century A.H. The works of reference at our command do not enable us to ascertain the date of death of this scholar. Only one other copy of the work is known, viz., that in the Râmpûr Library (see printed list, No. 287) ; but there is no mention of the date of death of the author. However, the fact that the present commentary was dedicated to Sultân Uluġ Beg suggests at once that its author was a scholar of the 9th century A.H. A scholar of the name of 'Alâ'addîn 'Alî, (d. A.H. 879 = A.D. 1474), who was a favourite of the same Sultân and dedicated some of his works to him, is known to us (see No. 598 below) ; but he is commonly known as Qûshjî.

Beginning :—

الحمد لله الاحد في ذاته الواحد في صفاته ارسل محمدا
 قصدت ان اشرح نسخة في اصول الدين لاجل تحفة السلطان ...
 مغيث الدولة و الدين الغ بيبك قال المفتقر الى الله علاء الدين
 على البخاري اصل التوحيد و ما يصح الاعتقاد عليه النخ *

Written in Nasta'liq. Dated A.H. 1087.

No. 487.

fol. 19 : lines 19 : size $10 \times 6\frac{1}{2}$: $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح الفقه الاكبر

SHARH AL FIQH AL AKBAR.

A commentary on Al Fiqh Al Akbar, the preceding work.

By Abû'l Muntahâ Aḥmad bin Muḥammad Al Maḡnisâvi ابوالمنتهى احمد بن محمد المغنساوي There is no mention in any catalogue of the date of death of the commentator, or of the century to which he belonged ; nor does the present manuscript help us to trace the same. Our copy is without the colophon, but the colophon of the commentary quoted in Hâj. Khal., vol. ii. p. 91. which runs thus :—
وتم الشرح سنة تسع و ثلاثين ونعمائة
composed in A.H. 939. Hence the commentator was a scholar of the 10th century A.H.

Beginning :—

الحمد لله الذي هدانا الى طريق اهل السنة والجماعة الخ *

For other copies see Berlin, Nos 1929—30 ; Goth., No. 641 ; Leipzig, No. 1087.

The present commentary has been printed at the Dâ'irat Al Ma'ârif Press, Hyderabad, A.H. 1321.

Written in Nasta'liq. Dated A.H. 1253.

No. 488.

fol. 118. lines 19. size $10 \times 6\frac{1}{2}$: $7\frac{1}{4} \times 3\frac{1}{2}$.

شرح الفقه الاكبر

SHARH AL FIQH AL AKBAR.

A well-known commentary on Al Fiqh Al Akbar, mentioned in almost all the catalogues

By Mullâ 'Alî Al Qârî علاء على القارى (d. A.H. 1014 = A.D. 1605 see Lib. Cat., vol. v. part i. No. 237).

Beginning :—

الحمد لله واجب الوجود دى الكرم والفضل والنجود *

The commentary has been lithographed in Delhi, A.H. 1269, as well as at some other presses.

Written in Nasta'liq. Not dated: apparently, 12th century A.H.

No. 489.

foll. 132; lines 19; size $9\frac{1}{2} \times 6\frac{1}{2}$. 7×4 .

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 12th century A.H.

No. 490.

foll. 23; lines 25; size 9×6 ; 7×4 .

الحجوة والاعتذار

AL HAIDAT WA AL I'TIDÂR.

A collection of disputations and debates on a famous theological point, the doctrine of the divine creation of the Qur'ân (خلق القرآن), which took place between the author and Abû 'Abdarrah-mân Al Marisî (*d.* A.H. 218 = A.D. 833), one of the most prominent Mu'tazilî scholars in the court of the Caliph Al Mâ'mûn (A.H. 198-218 = A.D. 813-833). The author, in the preface, tells us that immediately the news reached him that the doctrine referred to above had been given out by Marisî, he left Mecca for Bâgdâd, with the object of opposing Marisî and his doctrine. On his arrival in Bâgdâd, he made himself known to the Caliph, and expressed his desire and the object of his visit to him. The Caliph, who was known for his keen interest in theological questions, arranged a debate on the present point between the author and Marisî. The Caliph himself took the chair, as arbitrator and president of the debate. As we learn from the biographers, the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph, and were so highly appreciated by them that cries of أحسنت (well done) were showered on the author. The debate continued for ten days. In the end, Marisî failed to reply to the arguments of the author; and the debate was decided by the Caliph in the latter's favour, who gives us to understand in the present work that

he was rewarded with 10,000 Dinâr by the Caliph as appears from the following:—

فَقُلَّ الْمُتَمَرِّينَ احْسَنْتَ بِدَعْدِ الْعَزِيزِ ثُمَّ اَمْرُنِي بِعَسْرَةِ آلَافٍ دِرْهَمٍ *

Author: 'Abdalaziz bin Yahyâ bin Muslim al Kinânî al Mâlîkî *عبد العزيز بن يحيى بن مسلم الكنانى المالكي*, a prominent leader of the orthodox Muhammadans, specially known as a critic of the doctrines of other Islâmic sects. He studied under Imâm Shâfi'î (*d.* A.H. 204 = A.D. 820; see Lib. Cat., vol. v, part ii, No. 304), and other known scholars of his age. He died in A.H. 240 = A.D. 854. See Isnawî, fol. 17; Subkî, vol. ii, fol. 39; Mir'ât Al Janân, fol. 156^a.

Beginning:—

قُلَّ عَبْدُ الْعَزِيزِ بْنُ يَحْيَى بْنِ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمِ بْنِ عَيْمُونِ الْكِنَانِيِّ
اَتَّصَلَ بِنَبِيِّ وَانَّا بِمَكَّةَ حَرَسْنَا اللَّهَ تَعَالَى مَا فُتِ اَظْمَرُ سِرِّهِ غِيَاثُ الْمُرْسِيِّ
بِدَعْدَادِ عَنِ الْفَوَلِ بِخَلْقِ الْقُرْآنِ وَدَعَاةِ النَّاسِ إِلَيْهِ النِّجْ *

For other copies of the work see Berlin, No. 1440, Br. Mus. Suppl., No. 171.

Written in fair Naskh. Dated A.H. 1301.

No. 491.

كتاب السنة

fol. 98; lines 16; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

KITÂB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of criticism and objections chiefly directed against the views adopted by Murtazilis and Jahamis, and also against the doctrines of other sects. The author bases his version on the Qur'ân, Ḥadis and the opinion of Imâm Ahmad bin Hanbal (*d.* A.H. 241 = A.D. 855; see Lib. Cat., vol. v, part i, No. 242), the founder of the Hanbali school. The author remarks that there is no efficacy in prayers offered under an Imâm professing either of those two creeds.

Author: Abû 'Abdarrahmân 'Abdallâh bin Ahmad bin Ḥanbal *أبو عبد الرحمن عبد الله بن أحمد بن حنبل*, the son of the above-mentioned Imâm Ahmad bin Ḥanbal. He, like his father, was known for his opposition to the new creeds; and he devoted all his powers to

support the orthodox Muhammadans. He was born in A.H. 213, and studied under his father and many others. He was granted several Sanads for narrating Ḥadīṣ by a number of the reliable traditionists of his age. He is held an authority of his age in Al 'Ilal, one of the critical branches of Ḥadīṣ: see Lib. Cat., vol. v, part ii, No. 301. Abū Ya'îlâ, in his Ṭabaqât, fol. 76, remarks that he collected valuable information and materials which he added to that branch of Ḥadīṣ, as appears from the following:—

و اما العلل فقد جود عنه و جاء عنه بمائيم ينجي غيره الخ *

He died in A.H. 290 = A.D. 904. See Ṭabaqât Abū Ya'îlâ, fol. 76: Huffâz, vol. ii, p. 237.

Foll. 1—43, part i

Beginning:—

الحمد لله رب العالمين وعلى الله على محمد نبي الرحمة
وعلى آله وصحبه اجمعين قال الامام ابو عبد الرحمن عبد الله بن الامام
ابي عبد الله احمد بن محمد بن حنبل رضي الله عنهما و قد سئل
عما قالت العلماء في التجمية سمعت ابي من قال القآن مخلوق
وهو كافر الخ *

Foll. 44--98, part ii.

Beginning:—

قال الامام ابو عبد الرحمن عبد الله حدثني ابي ثنا جرير عن
عطاء عن ابن عباس قال اول ما خلق الله القلم ثم قال له اكتب
قال ما اكتب قال اكتب ما هو كائن الى يوم القيمة الخ *

The present part is defective at the end.

Ḍahabî, in *كتاب العلو* (see No. 530 below), quotes the present work as one of those on which he relied.

Both parts are written, in fair Naskh, by the same scribe. Dated A.H. 1284.

No. 492.

fol. 322; lines 19: size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 6$.

الاسماء والصفات

AL ASMÂ' WA AS ŞIFÂṬ.

A work expounding theologically the different names of God, and the attributes of God connected therewith. The author in every case supports the theories of the orthodox Muhammadans, and bases his version on the Qur'ân, Ḥadîṣ, and the majority of reliable authorities. In some cases, the theories of other sects are criticised and opposed by the author.

Author: Abû Bakr Aḥmad bin Ḥusain bin 'Alî al Baihaqî ابوبكر احمد بن حسين بن علي البيهقي, a famous scholar, traditionist, theologian and author, who composed 20 works on tradition, theology and other subjects. Besides the present work, and the ten works mentioned in Brock., vol. i, p. 363, the following works of the author are mentioned in Mir'ât al Janân, fol. 260.

كتاب iv كتاب الزهد iii كتاب المدخل ii كتاب العرب والعجم i
مناقب الامام الشافعي vii مناقب امام احمد vi كتاب الاعتقاد v الدعوات
الخلافيات viii.

The author was born in Khusrawjird, a village in the district of Baihaq, in Nishâpûr, A.H. 384. He died in A.H. 458 = A.D. 1066. See Brock., vol. i p. 363, Mir'ât al Janân, fol. 260, Isnawî, fol. 72.

Beginning:—

اخبرنا الشيخ الإمام الحافظ احمد بن الحسين بن علي البيهقي
كتاب اسماء الله جل ثناؤه ومعاني النبي دل كذب الله سبحانه... او دلت
عليه سنة رسول الله صلى الله عليه و سام او دل عليه اجماع سلف هذه الامة
فبل وفوج الغرقة و ظهور البدعة *

The work is not mentioned in Brockelmann. A printed copy however, will be found in the Bûhâr Library Calcutta.

Written in fair Naskh.

Not dated, apparently, 12th century A.H.

Foll 18-119 are written in an older hand, apparently of the 8th century A.H., which suggests that they formed part of an old and imperfect copy to which were added foll. 1-17, 120-322, supplied in a later hand.

No. 493.

fol. 139 : lines 23 ; size $9\frac{1}{2} \times 6\frac{1}{2}$: $7 \times 3\frac{1}{2}$.

نِهَايَةُ الْأَمَمِ

ĠIYÂŞ AL UMAM.

(Also called Al Ġiyâṣi.)

A very rare and valuable work on the Khilâfat and Imâmat (the theory of the succession of the Caliphs and Imâms after the Prophet), not noticed in any catalogue, though the work is just mentioned in Hâj. Khal., vol. ii, p. 60. The present work deals mainly with the following points:—necessity for the succession of the Caliphs and Imâms after the Prophet: obedience to the Caliphs and Imâms: the necessity of appointing only one Imâm at a time, the necessary qualifications for and principles of his appointment; the religious and political duties of the Caliphs: the circumstances under which they are liable to be deposed. The work was dedicated by the author to Ġiyâṣaddîn Nizâm al Mulk, the well-known Minister of Baġdâd who was killed in A.H. 485 (see 'Âṣâr al Wuzarâ', fol. 305). The alternative title of the work (Al Ġiyâṣi) has reference to the above-mentioned Wazir.

It is divided into the three following Rukns:—

- | | | |
|------|--|----------------------------------|
| I. | fol. 6-79 ^a | الامامة وما يتعلق بها من الادوار |
| II. | fol. 79 ^b -102 ^a | خلو الزمان عن الامام |
| III. | fol. 102 ^b -139 | انقراض حملة الشريعة |

The first Rukn is sub-divided into the following 8 chapters:—

- | | | |
|-------|---------------------------------------|--|
| I. | fol. 6-7 ^a | الاول في وجوب نصب الائمة |
| II. | fol. 7 ^b -14 | الثاني في الجبابرة التي بعد الامامة ووجوب الرعامة |
| III. | fol. 15-20 ^a | الثالث في صفات الذين هم عقد الامامة و تفصيل القول |
| | | في عددهم |
| IV. | fol. 20 ^b -26 ^a | الرابع في صفات الامام القوام على اهل الاسلام |
| V. | fol. 26 ^b -42 ^a | الخامس فيما يضمن خلق الائمة واختلافهم |
| VI. | fol. 42 ^b -44 ^a | السادس في امانة المعضول |
| VII. | fol. 44 ^b -46 ^a | السابع في منع نصب امامين اذا تسونصب امام واحد |
| VIII. | fol. 46 ^b -79 | الثامن فيما يطاق بالائمة والولاية من احكام الاسلام |

Author: Abû'l Ma'âlî 'Abdalmalik bin Abi Muḥammad 'Abdallāh bin Yûsuf al Juwainî بن يوسف الجويني. the most prominent scholar and author of the 5th century A.H., whose undisputed authority in theology and jurisprudence is recognised all over the Islāmic world. Gazzāh (*d.* A.H. 505 = A.D. 1111), the famous author of the well-known work, *Ihyā' al 'Ulūm*, attended his lectures for a considerable period. The scholars of Mecca and Medina offered to our author the title of *Imām al-Jawāmi'īn* (the leader of the scholars of Mecca and Medina). He belongs to the *Shāfi'ī* school, and is of the *Ash'arī* persuasion. He was born in Bush-tanīqān, a famous place in Nishāpūr, and studied under his father and many others. He completed his studies in the 19th year of his age; and soon after, at the age of 20, on his father's death, he succeeded him as a professor of the Nishāpūr Madrasah, the institution where he had studied. Some years later, the influence of the Mu'tazilis and their serious dispute with the Sunnis compelled the author to leave the place. Thereafter, he visited Bāġdād, Isfahān, Mecca, and Medina; and during his stay at these places, he delivered lectures on theology and jurisprudence. It is said that nearly 300 men daily attended his lectures. The fame of his learning led Ġiyāsaddīn Nizām al Mulk, the above-mentioned Minister, to appoint our author a professor of the Madrasah in Nishāpūr known as Nizāmiyah, which post he filled for 30 years. He died in A.H. 478 = A.D. 1085, leaving behind him a large number of pupils and 15 works, of which eight are mentioned in Brock., vol. i, p. 389. His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative. For his life see Ibn Mulaqqin, fol. 64; Subkī, vol. iv, fol. 168; Mir'āt al Janān, fol. 273; Isnawī, fol. 145; Madinat al 'Ulūm, fol. 119.

Beginning:—

فإن السيف الإمام إمام الحرمين أبو المعالي ... عبد الملك ...
الجويني ... الحمد لله العلي العظيم الذي دارت كل رشد وتنى ...
وهذا إذا تم عبادت الامم ... فبشأن الغدائي النجم *

The present copy was transcribed in A.H. 1310 from a defective copy, in which there were lacunae in the text. Hence the same defect is found in the present copy, these lacunae being indicated as follows: هكذا في الأصل (so it is in the original).

The copy is carelessly and incorrectly written. For a very correct copy of the work see foll. 4^b-51 of MS. No. 564 below, where the present work is quoted verbatim.

No. 494.

foll. 62; lines 25; size 12 × 7; 9½ × 5½.

التَّهْمِيدُ فِي بَيَانِ التَّوْحِيدِ

AL TAMHÎD FI BAYÂN AL TAWHÎD.

A very valuable work on theology, containing a brief exposition of Sunni theological theories, with references in each case to the views of philosophers, Murtazilis, and some other sects. The author throughout the work supports the orthodox Muhammadans, and opposes other creeds. In cases where the two groups of the orthodox Muhammadans, viz., 'Ash'ari and Mâturidî, differ in their views, the author, being a member of the Mâturidî school, supports the views of that school. The first chapter of the work, which defines understanding and wisdom, is of the nature of an introduction.

Author: Abû Shakûr Muḥammad bin 'Abd as Sayyid bin Shu'aib al Kashshî أبو شكور محمد بن عبد السيد بن شعيب الكشي, a Ḥanafî scholar of the 5th century, A.H., belonging to the Mâturidiyah school of theology. The biographical works to which we have access do not provide us with any account of the author; but that he was alive in A.H. 448, we may conclude from the fact that he studied under Abdal'azîz bin Aḥmad al Ḥalwâ'i, who died in A.H. 448 = A.D. 1055, and that he also studied in Samargand after A.H. 460, as appears from the following two passages (fol. 44^b):—

- i. قال سمعت من الشيخ الإمام أبي محمد عبد العزيز بن أحمد الكلواني البخاري مرة في إماميته النخ *
- ii. قال المبتدئ (أبو شكور) سمعت من الشيخ الإمام الزاهد أبي بكر محمد بن حمزة الخطيب السمرقندي في سنة نيف وستين واربعمائة وكنت متغفها عنده وتلقنت منه كتاب السوف *

Beginning:—

الحمد لله الذي في المن والاكرام النخ *

The work was printed in Cairo, A.H. 1338.

For other copies of the work see 'Asifiyah, Nos. 381-452; Râmpûr Library, Nos. 34-35.

Written in fair Naskh. Not dated; apparently, 10th century A.H.

No. 495.

fol. 107 : lines 21 : size $9 \times 5\frac{1}{2}$: $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Dated A.H. 1204.

A complete index of the entire contents in two foll., written apparently by the scribe of the MS., is attached above the title-page.

No. 496.

fol. 102 : lines 22 : size 10×6 : $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated : apparently, 13th century A.H.

No. 497.

fol. 28 : lines 19 : size 6×3 : 6×3

شرح رسالة الدرة الفاخرة

SHARḤU RISÂLATI AD DURRAT AL FÂKHIRAH.

A commentary on Ad Durrat Al Fâkhirah a treatise on the resurrection of the dead and points relating to the day of judgment, by Gazzâlî (*d.* A.H. 505 = A.D. 1111). For a copy of this treatise, see Berlin, No. 2735.

Neither the commentary nor the commentator is elsewhere known to us. The fact that he quotes many authors, of whom the latest is Ibn Hajar (*d.* A.H. 852 = A.D. 1449), suggests that the commentator is a scholar of the 9th century A.H.

Beginning :—

الحمد لله الذى شرفنا بالتفهيل المعوص فى بحر العلوم الراضية
احمد ان شرفنا لخدمة السنة النبوية النخ *

Many foll. in the middle, and some at the end, are wanting.

Written in fair Naskh. Not dated : apparently, 10th century A.H.

No. 498.

foll. 64 : lines 12 : size 9 × 6 ; 7 × 4.

شرح القسطاس المستقيم

SHARH AL QUSTĀS AL MUSTAQĪM.

An autograph copy of the commentary on *Al Quṣṭās*, a treatise by Ḡazzālī (*d.* A.H. 505 = A.D. 1111), containing an account of his disputation with a Shī'a scholar on the foremost disputed points between the Sunnī and Shī'a creeds. This disputation took place in the course of Ḡazzālī's journey to Damascus. See, for a copy of the treatise, Berlin, No. 1724.

By Muḥammad Qāḍī bin Sayyid Muḥammad al Lālāzārī محمد القاضي بن سيد محمد اللازاري, commonly called Ṭāhīr طاهر, a Qāḍī of Constantinople, who composed the present commentary after he had resigned the post of Qāḍī, as appears from the following passage in the preface:—

لما انفصلت عن قضاء مدينة أبي أيوب الأنصاري ... اشتغلت بمطالعة الكتاب المسمى بالقسطاس... فشرعت في شرح بعض كلامه الخ *

The commentator, in his preface, refers to Constantinople by its secondary name among Muhammadans, viz., *Madinatu Abi Ayyūb al Anṣārī*, since Abū Ayyūb, a companion of the Prophet, was buried in Constantinople.

A note on the title-page, which runs thus: شرح القسطاس للشيخ محمد القاضي على الله بخط مؤلفه (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy; and this is borne out by the frequent corrections and alterations. The fact that the copy is dated A.H. 1199 tells us that the author was alive in that year.

Beginning:—

الحمد لله الذي أيد من شاء من عبادة باحيد علوم الدين و شيد قواعد العقائد بمن جاء بجواهر القرآن و مذاهب العابدین و بعد يقول العبد الفقير محمد قاضي بمدينة أبي أيوب الأنصاري المدعو بطاهر ابن السيد الشيخ محمد لاله زاري كان الله لهما لما انفصلت عن قضاء مدينة أبي أيوب الأنصاري رضي الله عنه اشتغلت بمطالعة الكتاب المسمى بالقسطاس المستقيم فشرعت في شرح بعض كلامه *

Written in Nasta'liq Dated. A.H. 1199.

A note on the title-page tells us that the MS. was for some time in the possession of 'Arif Halimî, a Qâdi of Constantinople.

No. 499.

fol. 45; lines 16; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

بحر الكلام

BAHR AL KALÂM.

(Designated on the title-page, Risâla i'tiqâdiyyah.)

A well-known work on theology, expounding briefly the chief dogmas of the Sunnis, with a refutation of the heretical doctrines held by other sects.

Author: Abû'l Murîn Maimûn bin Muḥammad an Nasafî ابو المعين ميمون بن محمد النيسابورى, a well-known Ḥanafî scholar, who died in A.H. 508=A.D. 1114. See for his life and works, Brock.; vol. i. p. 426; Br. Mus. Suppl., No. 175.

Beginning:—

توكلت على الحى الذى يموت ايدا الحمد لله ذى الجلال
والاكرام قال الشيخ الامام اجل رئيس الامة ابو المعين
النيسابورى اعلموا اني اعتقد معرفة الله وتوحيدة انى *

For other copies of the work see Goth., Nos. 100 3; Wien, No. 1523; Munich, No. 892; Paris, No. 1232; Br. Mus. Suppl., No. 175; Cairo, vol. ii. p. 42.

Written in Nasta'liq. Not dated; apparently, 10th century A.H.

No. 500.

fol. 164; lines 13; size $8\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 4$.

شرح تقايد نسفى

SHARH U 'AQÂ'ID AN NASAFÎ.

A commentary on 'Aqâ'id Nasafî, a well-known treatise on theology by Nasafî (*d.* A.H. 537=A.D. 1142). For a copy of this treatise see Hand-list, No. 2639 3.

By Saʿdaddīn Masʿūd bin ʿUmar at Taftāzānī سعد الدين مسعود بن عمر التفتازاني, a prominent Shāfiʿī scholar of his age and an author of great erudition, who composed a number of works on philology, theology, jurisprudence and logic, which were recognized in his own life-time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasahs of different countries. He was born in Taftāzān (a city in Khurāsān) A.H. 722, and studied under Qutbaddīn (*d.* A.H. 766 = A.D. 1364), Qāḍī ʿAḍud (*d.* A.H. 756 = A.D. 1346), and others. He was one of the favourite scholars of Timūr's court. We have already mentioned in Lib. Cat., vol. v, part ii, No. 356, that a defeat from Sayyid (*d.* A.H. 816 = A.D. 1413) in a certain literary dispute was a great blow to our author, and caused his death in A.H. 791 = A.D. 1389. See Brock, vol. ii, p. 215.

Beginning :—

الحمد لله المتوحد بجلال ذاته وكمال صفاته الخ *

The fact that the present commentary was composed as long ago as A.H. 768, and up to this day is still one of the standard books taught in almost all Madrasahs, and that scholars have composed a number of glosses and annotations on it, is evidence of the merit and usefulness of the commentary, which has been repeatedly printed here in India and in Cairo.

For other copies of the work see Bodl., vol. i, p. 427; Berlin, No. 1656; Rāmpur, Nos. 208, 215.

Written in Nasta'liq. Not dated : apparently, 11th century A.H.

No. 501.

fol. 65; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 502.

fol. 74; lines 16; size 9×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated—apparently 12th century. A.H.

No. 503.

fol. 132; lines 9; size $11\frac{1}{2} \times 6\frac{1}{2}$. 7×3 .

الحاشية على شرح العقائد

AL HÂSHIYATU 'ALÂ SHARH AL
'AQÂID.

A very popular gloss on the preceding commentary (Nos. 500—502 above).

By Aḥmad bin Mûsâ أحمد بن موسى, commonly called Al Khayālî الخيالى, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Maḥmûd Pâshâ, the Minister of Sultân Muhammad II (A.H. 855—886=A.D. 1451—1481) of the Ottoman dynasty; and he dedicated the present gloss to the former. The Sultân, who expected the gloss to be dedicated to him, was at first displeased with the author; but afterwards, in recognition of his special merit, was induced to appoint him a professor of the Sultâniyah Madrasah of Brussa. There is some uncertainty as to the date of the author's death. In Berlin, No. 1966, as well as in Brock., vol. i, p. 427, A.H. 860=A.D. 1456 is given as the date of his death; while in Cairo, vol. ii, p. 13, we find the date given as A.H. 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No. 390, that the author completed one of his works in A.H. 862. The author of Ḥadâ'iq Al Ḥanafiyah, p. 328, puts Khayâlî's death in A.H. 870, but does not support his statement in any way. Hence we cannot say more than that the author died in or after A.H. 862.

Beginning:—

اما بعد الحمد لمستأمله و الصلوة على سيد رسله... قال الشارح
الذكرير عامله الله تعالى بلطفه الخطير الخ *

In order to increase the utility of the present gloss among teachers and students, numerous scholars have written annotations on it.

For other copies of the gloss see Berlin, Nos. 1966—70; Goth. No. 673. It was printed in Cairo, A.H. 1297.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 504.

fol. 64; lines 14; size 9×6 ; 8×3 .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال السارح قوله الذخيرة عامله الله تعالى بطغفه الخطير انخ *

Written in Nasta'liq. Not dated; apparently 12th century, A.H. The present copy bears marginal notes throughout. It was purchased with other MSS. in A.D. 1921.

No. 505.

fol. 41; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same, beginning without the preface, thus:—

قال السارح قوله الذخيرة عامله الله تعالى بطغفه الخطير انخ *

Written in Nasta'liq. Dated 1210 Faṣḥi era = A.D. 1803.

No. 506.

fol. 63; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; 7×3 .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال السارح قوله الذخيرة عامله الله بطغفه الخطير انخ *

Written in Nasta'liq. Dated A.D. 1898.

No. 507.

fol. 189: lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

بحر الأفكار

BAHR AL AFKÂR.

A very useful annotation on Khavâli's gloss (see Nos. 503-506 above). The author of this annotation has made some attempt to remove discrepancies arising between the theologians and the philosophers.

By Ḥasan bin Husain bin Muhammad حسن بن حسين بن محمد. He worked as a professor in different institutions of Egypt. Though the date of the author's death is not to be traced in the works of reference, yet the fact that his annotation was dedicated to Ilyâ-Pâshâ, of the 10th century A.H., gives us reason to hold that the author was a scholar of that century. Hâj. Khâl. in vol. ii. p. 27. prefers the present annotation in many respects to that composed by Qarâ-Kamâl, a pupil of Khayâlî (for a copy of the same, see Berlin, No. 1972).

Beginning —

الحمد لله دل على ايجاب ذاته قدم الصفات وبعد فيقول
المحتاج الى به الصمد حسن بن حسين بن محمد وسمينه
بحر الافكار قال الشارح الفخير عاملة الله تعالى بلفظه الخطير
وفي المجمل المذكور العالم بالامر وقيل المراد به يبلغ في العلم الخ *

The present annotation is not mentioned in Brockelmann; but a copy of the work is known to us in the Râmpûr Library (No. 19).

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 508.

fol. 113: lines 29; size $12 \times 8\frac{1}{2}$; 10×5 .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 13th century A.H. The present copy begins without preface, thus —

قال الشارح الذكوير عامله الله تعالى بلطفه الخطير ومي المجمل
الذكوير العالم بدوامه وفيل المراك به البلغ الخ *

The present MS., along with other MSS., was presented to the Library by Maulavi 'Abdal Majid of Patna in 1914.

No. 509

fol. 147. lines 28-29; size $9\frac{1}{2} \times 8 : 7 \times 4\frac{1}{2}$.

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT AL KHAYĀLÎ.

A very useful annotation on Klayālî's gloss (see above Nos. 503-506), containing a critical examination of a number of theological points.

By Mullâ 'Abdalhakîm as Siyâlkutî السالكوتى, a very prominent scholar of India, known for his special merits in philology, theology, and logic. He completed his studies under Kamâladdin Kashmirî. Mujaddid Alf Şâni (*d.* A.H. 1035 = A.D. 1626) named the author as أمك بنجك (the sun of the Panjab). His compositions received special recognition from the students and scholars of his age, as they have also from those of later times up to the present date. Mullâ 'Abdalhakîm, in virtue of his masterly ability, gained the special favour of Shâh Jahân (A.H. 1037-1069 = A.D. 1628-1659). Shâh Jahân twice made the author a present of Rs. 6,000—an amount of silver equal to the author's own weight. He also granted him a permanent Jagîr, producing a considerable income. This Jagîr, after the author's death, was continually in the possession of his descendants till the reign of the last Muġal Emperor; but later the Jagîr was escheated to the Crown, on account of failure of heirs. He died in A.H. 1067 = A.D. 1657. This is the generally accepted date: though Brock., in vol. ii, p. 417, gives A.H. 1060 as the date of his death. See Subhat al Marjân, fol. 153; Ḥadâ'iq al Ḥanafiyah, p. 415.

Beginning.—

اعز ما يزن به وشاح اللسان و ابر ما تجلى به عقد الهيان حمد
واجب الخ *

Written in Nasta'liq. Not dated; apparently 12th century. A.H.
The present copy is a transcription of a copy dated A.H. 1092.

No. 510.

fol. 156: lines 25; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT
AL KHAYĀLÎ.

A revised edition of the preceding annotation, dedicated by the author (Abdalkakīm) to Shāh Jahān. The preface of the present copy and the text of fol. 1-6 differ from, while, with a very few slight alterations, the text from الفضة على الفضة till the end agrees verbatim with, the preceding MS. The additions to the text, in fol. 1-6, are largely made up of praise of Shāh Jahān, so that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning:—

يا من قدس ذاته عن احاطة الافكار وبعد فيقول العبد المسكين
عبد الحكيم بن شمس الدين النخعي *

The present annotation has been lithographed in Lucknow, A.D. 1891, and again in Dihlī, A.D. 1870.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 511.

fol. 137: lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT
AL KHAYĀLÎ.

Another annotation of Khayālî's gloss (see Nos. 503-506 above), explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but a note on the title-page which runs thus:—حاشية عدد الحكم بركاته—

خَنَالِي عَمْرٍ مَسْجُورَةٌ suggests that the author is 'Abdalhakim, the author of the two other annotations, Nos. 509-510 above.

Beginning :—

الحمد لله على النعماء والصلوة والسلام على حبيبه ورسوله خاتم
الانبياء وعلى آله واصحابه الاتقياء النج *

The above is mentioned by Hâj. Khal., vol. ii, p. 127, as the beginning of an annotation on Khayâlî's gloss by 'Abdalhakim; which is additional evidence as to its authorship. Moreover, in some places, the text of the present annotation agrees verbatim with that of the two annotations referred to above.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 512.

fol. 150; lines 25; size 10 × 7; 8 × 5½.

تَلْبِيسُ الْإِبْلِيسِ

TALBÎSU IBLÎS.

A most valuable work on theology, expounding briefly the dogmas and theories of orthodox Muḥammadans *أهل السنة والجماعة*, with a refutation of some other creeds of Muslim and non-Muslim sects. Each such refutation is preceded by the words *تلبس إبليس* (deception of the Devil), and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain a description of the orthodox school of theology, with directions to follow the same, and warnings against other schools. The 5th chapter contains a description and refutation of the dogmas and theories of non-Muslims, such as Philosophers, Sophisters, Magi, the Naturalistic School, Zoroastrians, Jews, Christians and some others. Chapters 6-13 contain a description and refutation of certain innovations, including mystical and theological theories and newly introduced ceremonies, adopted by different classes and sects of Muḥammadans. The author throughout relies on the Qu'ân, Ḥadiṣ, and philosophical reasoning to support his version. The author is sometimes criticised for his prejudice against the Ṣufis, whom he takes severely to task in the present work. The titles of the 13 chapters are as follows :—

- I. foll. 2-4. الكتاب الأول في الأمر بالمعروف والنهي عن المنكر
 II. foll. 5-9. الكتاب الثاني في ذم البدع والمحدثات
 III. foll. 10-17. الكتاب الثالث في تحذير من فتن الدنيا وتذكير بمكائدها
 IV. foll. 18. الكتاب الرابع في معنى الدنيا والآخرة
 V. foll. 19-53. الكتاب الخامس في فلسفة في العقائد والديانات
 VI. foll. 54-63. الكتاب السادس في فلسفة على العماد في فنون العلم
 VII. foll. 63-64. الكتاب السابع في فلسفة على الأصول والسماعيات
 VIII. foll. 65-71. الكتاب الثامن في فلسفة على العباد في فنون العبادات
 IX. foll. 71-76. الكتاب التاسع في ذكر فلسفة على الزهد
 X. foll. 77-149. الكتاب العاشر في ذكر فلسفة على الصوفية
 XI. foll. 149-144. الكتاب الحادي عشر في ذكر فلسفة على المحدثات
 XII. foll. 145-149. الكتاب الثاني عشر في ذكر فلسفة على العلوم
 XIII. foll. 50. الكتاب الثالث عشر في ذكر فلسفة على الكل

Author. Abū 'l-Faraj Abdarrahmān bin 'Alī bin Muhammad Al-Jawzī (d. A.H. 597 = A.D. 1200) see Lib. Cat. vol. v, part 1, No. 203.

Foll. 1-78 are written in Naskh and the rest is written in Nasta'liq. Not dated, apparently 13th century A.H.

The work is not mentioned in Brockelmann; but it was once lithographed in Delhi and again in Cairo A.H. 1337.

No. 513

foll. 50, lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$, 7×4 .

الهداية من لا يتقاد

AL HIDÂYATU MIN AL I'TIQÂD.

A commentary on Bad' Al Amâlî, a versified treatise on theology, composed in A.H. 569 by 'Alī bin 'Usmān. For a copy of this treatise see Hand-list No. 2564 I.

By Muhammad bin Abi Bakr Ar-Rāzī الرازي, a Hanafi scholar of the 8th century A.H. Some one has noted on the title-page, as well as at the beginning of the work, that Abū 'l-Qāsim bin Ḥasan Al Bakrī is the author of the present commentary. This,

however, we cannot accept, as the beginning of our commentary entirely differs from the beginning of Abû'l Qâsim's commentary as quoted in Lied, No. 2904. On the other hand, it agrees verbatim with the beginning of Ar Râzi's commentary, as quoted in Br. Mus. Suppl., No. 177, which leaves no room for doubt that Ar Râzi and not Abû'l Qâsim is the author of the present commentary.

Beginning:—

الحمد لله الملك المحمود المذرة من التجمعات و الحدود
..... فسميته هداية من الاعتقاد لكثرة نفعه بين العباد الخ

For other copies of the present commentary see Cairo, vol. ii, p. 60; Berlin, Nos. 2409-10; Br. Mus. Suppl., No. 177.

Written in fair Naskh. Dated A.H. 1284

A note at the end tells us that the present copy is a transcription of a copy dated A.H. 1090.

Scribe, أحمد بن محمد البراز.

No. 514.

fol. 24; lines 19; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح قصيدة بدو الاعالي

SHARḤU QAṢĪDATI BAD' AL AMĀLĪ.

(Also designated Ḍaw' Al Amālī.)

Another commentary on Bad' Al Amālī, mentioned in No. 513 above.

By Mullā 'Alī bin Sulṭān Muḥammad Al Qarī محمد علي بن سلطان محمد القارى (d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237). He composed the present commentary in A.H. 1010, after completing his commentary on Al Fiqh Al Akbar, see No. 488 above.

Beginning:—

الحمد لله الذي وجب وجود ذاته فيقول الملتجى الى
رحمة ربه البارى علي بن سلطان محمد القارى *

For other copies of the present commentary see Berlin Nos. 2415-18; Paris, No. 1251; Br. Mus. Suppl., No. 861; Rampur Lab., No. 225.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 515.

fol. 86 : lines 17 : size $8\frac{1}{2} \times 6 : 6\frac{1}{2} \times 4$.

حاشية التقصير على قصيدة بدء الامالي

HÂSHIYAT AT TAQŞÎR 'ALÂ QASÎ-DATI BAD' AL AMÂLÎ.

A rare gloss on the same Bad' Al Amâli noticed above (Nos. 513-514).

By Muhammad Zain bin Zain Al Abidin bin Idris Al Mâliki محمد زين بن زين العابدين بن ادريس المالكي, a Mâliki scholar. No mention of him, or of the century to which he belonged, is to be traced in the works of reference; but on fol. 53^b, he mentions Ibrâhim Al Liqâni Al Mâliki (d. A.H. 1041 = A.D. 1631) as his teacher (وقال العارف بالله سدي 'نورهم' اللقاني 'المالكي') from which we may conclude that he is a scholar of the 11th century A.H.

Beginning :—

اللهم صل وسلم على سيدنا محمد وآله وصحبه الحمد لله ذي الجلال
والمنة فيقول العبد الفقير محمد زين بن زين العابدين بن ادريس
المالكي النخ *

Written in fair Naskh Dated A.H. 1200.

No. 516.

fol. 21 : lines 26 : size $8\frac{1}{2} \times 5\frac{1}{2} : 7 \times 3\frac{1}{2}$.

شرح قصيدة بدء الامالي

SHARḤU QASÎDATI BAD' AL AMÂLÎ.

A commentary on the same Bad' Al Amâli, devoted chiefly to a theological and philological explanation of the text.

By Muhammad bin Muhammad محمد بن محمد, commonly called Ar Rafi' ('روفع'). The works of reference do not enable us to trace any account of the commentator; but the fact that he quotes many authors, the latest of whom are scholars of the 11th century A.H., and that in the colophon which runs thus :— 'تم شرح قصيدة بدء الامالي في يوم الاربعاء في خمس ذي الحجة سنة ١١٤٣' he tells us that the

present commentary was completed in A.H. 1143, gives us reason to hold that he was a scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning.—

الحمد لله القديم الذي جبل من الحدوث و دل على قدمه القديم
و الحديث قال العبد المفتقر الى الله البديع محمد بن محمد
الملقب بالربيع الخ *

Written in fair Naskh. Dated A.H. 1143.

No. 517.

fol. 60: lines 16: size 9×9; 6×4.

المعالم في أصول الدين

AL MA'ÂLIM FÎ UŞÛL AD DÎN.

A copy of the first of the five parts of Al Ma'âlim, expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma'âlim is a work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islâmic learning, viz., Theology, Jurisprudence, Muhammadan Law, Polemics and Dialectics, divided into five Naw' (parts). Each Naw' has a separate beginning, and is regarded as an independent composition, being designated separately thus:—

(i) Al Ma'âlim fî uşûl Ad Dîn (ii) Al Ma'âlim fî uşûl Al Fiqh.
(iii) Al Ma'âlim fî Al Fiqh. (iv) Al Ma'âlim fî 'Âdâb an Naẓr wa Al Jahl.
(v) Al Ma'âlim fî Al Khilâfiyât.

The present part of Al Ma'âlim is divided into the following 10 chapters, and each chapter is sub-divided into certain Mas'alah.

I. fol. 1-4.	الأول في المسائل المتعلقة بالنظر
II. fol. 4 ^b -9 ^a .	الثاني في أحكام المعلومات
III. fol. 9 ^b -15.	الثالث في أدب العلم للصانع
IV. fol. 16-23.	الرابع في صفه العلم والقدرة
V. fol. 24-29 ^a .	الخامس في بقية الكلام في المسائل

VI. fol. 29-34	السادس في الجبر والتقدير
VII. fol. 35-42.	السابع في الندوة
VIII. fol. 43-47.	الثامن في المنوس المأخذ
IX. fol. 48-54.	التاسع في حوال التمدد
X. fol. 54-60	العاشق في الامارة

Author Fakhraddīn Abū Abdallāh Muḥammad bin 'Umar Al Khatīb ar Rāzī **توفي الله محمد بن عمر الخطيب الرازي**. A most prominent scholar and philosopher, and the leading Sunni author of his age, belonging to the Shāfi'i school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy, and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the author of the well-known theological commentary on the Qur'ān known as *At-Tafsīr al-Kabīr* (printed in Cairo in 8 volumes); see Hand-list, Nos. 329-39. Some works of his on jurisprudence are also noticed. He was born in A.H. 543 = A.D. 1049, and flourished during the reign of Sultān 'Alāaddīn (A.H. 596-617 = A.D. 1199-1220), the last king of the Khwārazm Shāhi dynasty, for whom he specially composed *Ḥadīq al-Anwār*, a work in Persian, being an encyclopædia of the sciences, containing a description of 60 branches of learning (for a copy of the same see Buhār Lib. Cat., vol. i, No. 216). The author took an active part in supporting Sunni doctrines and opposed the doctrines of Shī'a and other sects. Bāqir Dāmād, a Shī'a scholar, in his work, *An-Nibrās*, fol. 6 (see No. 627 below) shows bitter prejudice against the author, and calls him 'إمام المشككين' (the leader of the throwers of the people into doubt), and refers to him in most opprobrious language, as appears from the following —

أرايب ندي حكيم هذه امام المشككين ما احكاه فضل الله فاه و من سيف نسائه و رمح قلبه و اخواته اجراء دمهاته المشككية و اكفرة *

Fakhraddīn ar Rāzī died in Harat A.H. 606 = A.D. 1209. See *Mi'rat al-Janān* fol. 376; *Subki*, vol. vi, fol. 145; *Mujmal Fasīḥ*, fol. 176; Brock., vol. i, p. 506, where 32 Arabic works of the author are enumerated.

Beginning —

الحمد لله خالق المصداق و خالق الزواح النخ *

A copy of the present *Ma'ālim* is mentioned in Cairo, vol. ii, p. 55.

The colophon runs thus:—

تم كتاب المعالم فى الكلام *

Written in Nasta'liq. Dated A.H. 1095.

Scribe: عبد العزيز بن مكارم.

No. 518.

fol. 301: lines 23: size $6 \times 4\frac{1}{2}$: $4\frac{1}{2} \times 3\frac{1}{2}$

المفصل شرح المحصل

AL MUFASSAL SHARH AL MUHASAL.

An old and very valuable copy of a commentary on Muḥaṣṣal, a work by Fakhraddin ar-Rāzī (see No. 517 above), expounding the principal theological dogmas and theories, and supporting the same by reference to the views of ancient philosophers and the philosophers of Islām. For a copy of Muḥaṣṣal see Escur., No. 650 5.

By Najmaddin 'Alī bin 'Umar al-Qazwīnī al-Kātibī ^{نجم الدين علي بن عمر القزويني الكاتب}, commonly called ^{دسوق}. He is known for his special merits in philosophy, logic and theology. Besides the present and other commentaries, the author composed five original works, which are enumerated in Brock., vol. I, p. 466; of which the following two works, viz., *Ash-Shamsiyah* on logic and *Hikmat al-'Ain* on physics and metaphysics, have been highly appreciated, and a number of commentaries composed on them.

The present commentator died in A.H. 675 = A.D. 1276. See Brock., loc. cit.; *Tarikh is-Guzida*, p. 845; *Ḥabīb as-Siyar*, vol. iii, part 1, p. 61.

Beginning:—

الحمد لله الذي افاض بجلوده العلم وجود الخلق والناس بفكره
الائمة انواع الخلائق الخ *

The commentator, in his preface, tells us that he composed the present commentary at the request of one Qāḍī Muḥiaddin Abū'l-Hasan bin 'Izzaddin bin 'Abdalhamid al-Qazwīnī. For other copies of the commentary see Leid., No. 1572; Brill., No. 565; Paris., No. 1254. A few foll. at the end are wanting in the present copy.

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

A seal found on the title-page, as well as on several foll. of the MS., running thus:—سنة ١٢٧٦، tells us that the

present MS. belonged to the Royal Library of Sultân Shâh Rukh (A.H. 807-859 = A.D. 1404-1447) of the Timurid dynasty. Another seal tells us that the MS. was bequeathed to a Madrasah in Persia, known as the Sultâniyah Azamiyah, founded by the above-mentioned Shâh Rukh.

No. 519.

fol. 30 : lines 15 : size $9\frac{1}{4} \times 5$: $5\frac{1}{2} \times 3$.

اعلام الهدى و عقيدة ارباب التقى

I'LÂM AL HUDÂ WA 'AQÎDATU ARBÂB AT TUQÂ.

A manual of Islâmic dogmas, dealing with the fundamental articles of the Muhammadan faith, composed in Mecca, divided into 10 chapters.

Author: Shihâbaddîn 'Umar bin Muḥammad as-Suhrawardî (شمس الدين عمر بن محمد السهروردى), the most eminent scholar and Şûfî of his time. The author was the nephew of Abû an-Najîb as-Suhrawardî (*d.* A.H. 563 = A.D. 1168), founder of the Suhrawardiyah order. He was born in Suhraward, A.H. 539, where he was brought up, and received his early education. Afterwards, he left his native place for Baḡdâd, where he completed his studies, and received spiritual training from his uncle, and from Shaukh 'Abdal Qâdir al-Jîlî (*d.* A.H. 561 = A.D. 1166). Shortly after, his reputation for learning and devoutness spread far and wide. He composed works on Şûfism, theology, and some other branches of Muhammadan literature, of which 'Awârif al-Ma'ârif, a work on Sufism, is recognised as the best standard work on the subject. He died in A.H. 632 = A.D. 1234, leaving behind him a large number of pupils and disciples. For his life and works see Ikhtiyâr ar-Rafiḡ, fol. 80; Isnawî, fol. 252; Mirât al-Janân, fol. 396; Brock., vol. ii, p. 440.

Beginning:—

انحمد لله الذى رفع غشاوة العمية عن بصر أهل الوداد الخ *

For other copies of the work see Berlin, No. 1742; Cairo, vol vii, p. 554.

Written in good Naskh. Dated A.H. 1093.

No. 520.

foll. 220 : lines 15 : size $7\frac{1}{2} \times 5\frac{1}{2}$: $4\frac{1}{2} \times 3\frac{1}{2}$.

شرح طوالع الانوار

SHARḤU ṬAWÂLI' AL ANWÂR.

A very old copy of a commentary on Ṭawâlî, a theological work on metaphysics, by Baidâwî (*d* A.H. 685 = A.D. 1286) See, for a copy of the text. Berlin. No. 1772.

By 'Ubaidallâh bin Muḥammad al Farġânî محمد بن محمد الفرجاني, a well-known Shâfi'î scholar and Qâḍî of Tabriz, who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition, and composed a commentary on Maṣâbiḥ, a well-known work on Ḥadiṣ. See, for a copy of this work. Lib., Cat., vol. v, part ii, No. 344. He died in A.H. 743 = A.D. 1342. See *Ad Durar al Kâminah*, vol. ii, fol. 624 : Brock., vol. ii, p. 198 : *Ḥabib as Siyar*, vol. iii, part i, p. 131. The commentator dedicated the present composition to the Minister, Mubârak Shah, who was killed in A.H. 711 (see *Ad Durar*, vol. ii, fol. 176), from which we may conclude that the present commentary was composed before A.H. 711.

Beginning:—

احمد الله حمدا يتقاصر عن ادراك ذنوبه عقول العقلاء رأيت
ان انكشف به مبادئ كشافه - قال و بعد ومقصود الكتاب مرتب على مقدمة
و ثلاثة كتب افول النعم *

Quotation from the text is introduced by the word قال, and the commentary by the word افول

For other copies of the commentary see Berlin. Nos. 1775-76 : Bodl., No. 146 ; Escur., No. 1161.

Written in good Naskh. Dated A.H. 772.

Scribe : احمد بن محمود الافسراني.

No. 521.

fol. 154: lines 27: size $10\frac{1}{2} \times 7\frac{1}{2}$: $7\frac{1}{2} \times 4\frac{1}{2}$.

مطالع الانظار

MATĀLĪ' AL ANZĀR.

A very old copy of a detailed commentary on Ṭawālī (for which, see preceding notice), dedicated to Amīr Qauṣūn (*d.* A. H. 742 = A. D. 1342), who was raised to the rank of Viceroy by Naṣīraddīn Muḥammad (A. H. 698-708 = A. D. 1298-1398), one of the kings of the Bahr Ma'mūlūk dynasty.

By Shamsaddīn Maḥmūd bin 'Abdurrahīm al Isfahānī شمس الدين محمود بن عبد الرحمن الاسفهانى, a scholar known for his special merits in theology, philology, and logic. He was born in Isfahān, A. H. 674 where he completed his studies under his father and many others. In A. H. 724 he left Isfahān for Mecca on a pilgrimage. In the beginning of A. H. 725 he started for Damascus, where he worked for some time as a professor of the Rawāḥīyah Madrasah, and composed certain works. Shortly after the above-mentioned Amīr Qauṣūn called the author to Egypt, where a special institution was opened for him by the Amīr. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In A. H. 749 = A. D. 1348 he was attacked by plague, and died. See, for his life and works, Ad Durar al Kaminah, vol. ii, fol. 578; Br. Mus. Suppl., No. 186; Brockl., vol. ii, p. 110.

Beginning:—

الحمد لله الذى توحد بوجود الوجود و دوام البقاء و سميته
بمطالع الانوار قال الحمد لمن وجب وجوده افول ضمن هذه
الخطبة بمسائل الدين معظم مطالب الدين انهم

For other copies of the present commentary see Berlin, Nos. 1777-85; Goth., No. 645; Br. Mus. Suppl., No. 186; Rāmpūr Library, Nos. 299-302.

The present copy is not dated, but a note on the title-page tells us that it was written in A. H. 740, nine years before the author's death.

A lithographed copy of the commentary dated A. H. 1305, is noticed in the Rāmpūr Library, No. 298.

Written in good Naskh.

No. 522.

fol. 197; lines 21; size $9\frac{1}{3} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work. The commentator's preface is omitted in the present copy; and a short preface has been added by some unknown person, thus:—

الحمد لله رب العالمين والصلوة على سيدنا محمد وآله واصحابه

اجمعين النخ *

The commentary, after the preface, begins thus:—

قال الحمد لمن وجب وجوده اقول ضمن هذه الخطبة بمعظم

مطالب الدين النخ *

Written in Nasta'liq. Dated A.H. 975.

Scribe: نعمة الله بن اعمى الله.

No. 523.

fol. 139; lines 25; size: $8\frac{1}{3} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

حاشية مطالع الانظار

HÂSHIYATU MATÂLI' AL ANZÂR.

A very useful gloss, being mainly an annotation on Iṣfahânî's commentary (Nos. 521-22 above), and also containing notes on the gloss of Sayyid (*d.* A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356). For a copy of Sayyid's gloss see India Office, No. 595.

By Mu'in bin Ḥasan bin Muḥammad at Tûnî al Iṣfahânî بن معين. The present gloss and its author are noticed in Râmpûr Library, No. 132; but the date of the writer's death is not stated, nor do the works of reference help us to discover the century to which he belonged. The fact, however, that the writer of the gloss addresses Sayyid Sharif as سبدا (my master), and that he does not quote any other glosses composed later than Sayyid, suggest that he was a scholar of the 9th century A.H. This is further supported by the fact that Maḥmûd al Bukhârî, a scholar of the 10th century A.H., in his gloss (see No. 525 below) quotes the writer of the present gloss.

Beginning:—

الحمد لله الذي لا اله الا هو الحي القيوم لا تدحذه سنة ولا نوم
 اما بعد فيقول المفتقر الى الله الغني معين بن حسن بن محمد التوني
 في هذه فوائد متعلقة بالسراج المشهور بطواع النظر قد كذب جمعتهما فيما
 سلف من الزمان مما استفدت من اعظم العلماء والتفطت من كتب
 القدماء ظهري بالتفكير فادت ان اجمعها ليكون تذكرة
 للاخوان و الفوائد المنيعة التي علما تلى هذا السراج سيدنا و سيد البشر
 استاذ جماهير العلماء المتبحرين و سلطان اعظم المتأخرين شريف
 الحق والدين النعم *

Written in fair Naskh. Not dated: apparently 11th century
 A.H.

No. 524.

fol. 321; lines 23: size 9×5 : 6×3 .

The Same.

Another copy of the preceding gloss.

Written in good Naskh. Not dated: apparently 11th century
 A.H.

No. 525.

fol. 119: lines 25: size $7 \times 4\frac{1}{2}$: $5\frac{1}{2} \times 3$.

(حاشية طالع الانظار)

HÂSHIYATU MAṬÂLI' AL ANZÂR.

A very rare annotation on Maḥmūd al Isfahân's commentary (Nos. 521-22 above). The notes on the preface and on the Muqaddimah, which should be contained in the annotation, are wanting in the present copy. Otherwise it is a complete annotation, beginning with الكتاب الاول في الممكنات, the first main division of the work, corresponding with fol. 19^b of No. 521. The title of the present annotation does not appear either at the beginning or at the end.

On the contrary, a misleading note on the title-page¹ tells us that the present work is a gloss on *Sharḥu Mawâqif* (No. 535 below), whereas a careful examination of the contents shows that it is a gloss on the commentary, No. 521. The writer of the gloss does not mention his name either at the beginning or end of the work; but, on fol. 95^b, he mentions his name incidentally as Maḥmūd al Bukhârî, as appears from the following:—

افصل السادس الحمد لله الذى بهت في وجود مدائعه عقول العقلاء
وتعذر انى معرفته بداهته وصول العلماء والصلوة والسلام على سيدنا
محمد وبعد فبقول المحتاج الى الله الجارى محمود البخارى
احسن الله حائه وانجح آماله هذه فليله من الشبهة والايادات
ويسيرة من الاجوبة والتديدات علقت على سبيل الاستعجال النج *

By Maḥmūd bin Nirmatallāh al Bukhârî البخارى
Two works of his are mentioned in India Office, Nos. 556, 559: but no account of the author, the date of his death, or the century to which he belonged, are given. That he was a scholar of the 10th century A.H. appears, however, from the following facts: that on fol. 90 he quotes Tūnî (see No. 523 above); that he dedicated another gloss (see Hand-list, No. 1540) on *Al Fawâ'id ad Ḍiḡā'iyyah* by Jāmi (d. A.H. 898 = A.D. 1492) to the Emperor Bâbar (A.H. 909–937 = A.D. 1503–1530): and that he refers to Jāmi in the said gloss with the words *وفدس سره*, a term which is always used of the dead.

Beginning:—

فوله (المصنف) الكتاب الاول فى الممكنات يجوز ان يراد بالممكن
ههنا التكوين العلم المتعبد بجانب العدم وان يراد بالممكن الخاص ولكن
يعنون الكتاب الاول به باعتبار اغلب اجزاء ذلك الكتاب او باعتبار ان المقصود
انما هو بيان احوال الممكنات وذكر الامور العامة فى الباب الاول من هذا
الكتاب انما هو على سبيل المبدئية النج *

Written in fair Nasta'liq. Not dated; apparently 12th century.
A.H.

¹ On the strength of this note the present MS. has been wrongly described in Handlist No. 1180: nor was the name of the author given, having been traced subsequently.

No. 526.

foll. 73; lines 5; size $7\frac{1}{2} \times 5\frac{1}{2}$; $3\frac{1}{2} \times 2\frac{1}{4}$.

عمدة العقائد

'UMDAT AL 'AQÂ'ID.

(Also designated Al 'Aqidat Al Hâfizîyah.)

A treatise on theology, expounding Sunni dogmas, with a refutation of the doctrines of the Shī'a and other sects. The present work was edited by W. Cureton and published in London, A.D. 1843, under the title of 'Umdat u 'Aqīdat i Ahl as Sunnah, or "Pillars of the Creed of the Sunnites."

Author: Hâfizaddin Abū'l Barakât 'Abdallāh bin Aḥmad bin Maḥmūd an Nasafī حافظ الدين ابو البركات عبد الله بن احمد بن محمود النسفي, a well-known scholar of the Ḥanafī School, who composed several works on the Qur'ānic branches, jurisprudence and theology. He died in A.H. 710 = A.D. 1310; see Brock., vol. ii, p. 196. 'Alī Qārī in his Tabaqāt, fol. 128^b, gives the date of the author's death as A.H. 701: but A.H. 710 is a date supported by several authors.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين
 قال الصدر حافظ الملة و الدين ابو البركات عبد الله بن احمد بن محمود
 النسفي هذا المختصر عمدة عقيدة اهل السنة و الجماعة الخ *

For other copies of the work see Berlin, Nos. 1988-90; Leid, No. 217; Br. Mus., No. 1485; India Office, Nos. 434-36.

Written in good Naskh. Dated A.H. 981.

No. 527.

fol. 85 ; lines 29 ; size $10 \times 7\frac{1}{2}$; 7×5 .

الانتقاد في شرح عمدة العقائد

AL INTIQÂD FÎ SHARḤ I 'UMDAT AL
'AQÂ'ID.

A rare and detailed commentary on the preceding work, dedicated to one Qâḍî 'Abdalmu'min.

By Aḥmad bin A'ûḍ bin Dānīshmand al Ḥanafī أحمد بن أعوذ بن دانيشمن. No account of the commentator is found in the works of reference, with the sole exception of Ḥâj. Khaḷ. who. in vol ii. p. 39, tells us that he was a scholar of the 8th century A.H. This is supported by the fact that the commentator quotes several authors, the latest of whom is Taftâzânî (*d.* A.H. 791 = A.D. 1389), whom he mentions on fol. 47^a thus:—

وذكر التفتازاني في شرح المقامد ان السحر امر خارق للعادة النخ *

Beginning:—

الحمد لمن ثبت وجوده بالبراهين القطعية وجوب وجوده بالحجج
الساطعة وبعد فقد صنف حافظ الحق والملة مقدمة اردت
ان اشرح لها شرحاً وافياً وسميته كتاب الانتقاد في شرح عمدة
الاعتقاد النخ *

Written in fair Naskh. Not dated ; apparently 10th century A.H.

The MS. was for some time in the possession of one Khalīl Muḥammad, the Imâm of Jâmi' Umawī of Damascus, as appears from the following note:—

الحمد لله من كتب الفقير خليل محمد امام الجامع الشريف

العموى *

No. 528.

foll. 207; lines 43; size $11\frac{1}{2} \times 8\frac{1}{2}$: $9 \times 6\frac{1}{2}$.

كتاب الرد على الرافضى

KITÂB AR RADD 'ALÂ AR RÂFIDÎ.

(Also designated Minhâj as Sunnah: see Hâj Khal., vol. ii, p. 353.)

An old and valuable copy of a refutation of Minhâj al Karâmah (also designated Minhâj al Istiqâmalhi: see Hâj. Khal., p. 353), a work which deals mainly with the Imâmat question and some other Shi'a doctrines, by Hilli (d. A.H. 726 = A.D. 1325; see No. 594 below). For a copy of Minhâj al Karâmah see India Office, No. 471'3.

Author: Abû'l 'Abbâs Ahmad bin 'Abdalhalim ابو العباس احمد بن عبد الحليم, commonly called Ibn Taimiyah (d. A.H. 728 = A.D. 1327: see Lib. Cat., vol. v, part ii, No. 462 1).

Beginning.—

الحمد لله الذي بعث النبيين مبشرين ومنذرين اما بعد فد
احضر الى طائفة من اهل السنة والجماعة كتابا منزه بعض شيوخ
الرافضة في عصرنا وهذا المصنف سمي كذبه مزاج الكرامة في
معرفة الامامة الخ *

Ibn Taimiyah as Suni and Hilli as Shi'a were contemporaries, and prominent scholars, known for their bitter prejudice against each other. Ibn Taimiyah refers to Hilli in the preface as بعض شيوخ الرافضة (one of the Râfidis of his age). Each of the points dealt with by Hilli is fully criticised and refuted by Ibn Taimiyah, who deals at length with the objections to the Shi'a theory regarding the Gaibah of the 12th Imâm (see, for this theory, No. 591 below), and totally rejects the same on the basis of the Qur'ân and Hadîs and for other reasons. It is said that the Shi'a authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A.H. 1340.

The colophon runs thus:—

تم الكتاب فرغ من نسخه سنة احدى عشرة و ثمانمائة
يوسف بن عمر العطاب الخ •

Written in good Naskh. Dated A.H. 811.

Scribe : يوسف بن عمر العطار. There are two important notes, one on the title-page, written in gold, which runs thus:—

برسم الخزانة العالية السلطانية الامامية الاعظمية المنصورية
الصلاحية الرسولية الغسانية خلد الله ملك ماله ونصرة آمين *

The other, at the end, runs thus:—

وذاك برسم الخزانة المعمورة السعيدة المنصورية الملكية المالكية
المنصورية عمرها الله بقاء ماله وخلد الله ماله ونصرة آمين *

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nâsir Aḥmed (A.H. 803–829 = A.D. 1400–1426), one of the kings of the Rasulid dynasty.

From certain other notes at the end, it appears that the MS. was for some time in the Library of Amir Saṇ'ā (see, for a brief account of Amir's Library, Lib. Cat., vol. v, part ii, No. 305).

No. 529.

fol. 25 : lines 20 : size $9\frac{1}{2} \times 6 : 7 \times 4$.

شرح الايمان و الاسلام

SHARḤ AL 'ÎMÂN WA AL ISLÂM.

A treatise explaining the true meaning of the words, 'Îmân and Islâm, and pointing out the differences in the technical sense of the two words. The author quotes, in support of his views, the Qur'ân, Ḥadîs, and the opinion of reliable authorities.

A note on the title-page tells us that the treatise is by Ibn Taimiyah, see No. 528 above : but no mention of this treatise is found in any list of the author's compositions contained in the books of reference. A treatise with the same title by Muḥammad bin Sulaimân az Zubairi (d. A.H. 317 = A.D. 929) is mentioned in Munich, No. 893 (see Brock., vol. i, p. 180) : but this is obviously a much earlier work, since the present treatise contains quotations from authors of the 6th century A.H. See fol. 10^b, where *Sharḥ al Maḡhab* by Qaḍi Abû Ya'îlâ (d. A.H. 560 = A.D. 1164 : see Ibn Rajab, vol. i, fol. 163) is quoted thus : حكاه عنهم القاضي أبو يعلى في شرح المذهب. Hence, in the absence of any strong evidence to the contrary, we may accept the statement contained in the note referred to above.

Beginning:—

الحمد لله نستعينه ونستغفره اعلم ان الإيمان و الاسلام يجتمع
فيهما الدين كله و قد كدر الكلام فى حقيقة الإيمان و الاسلام و نزاعهم و اضطرابهم
و قد عذفت فى ذلك مجلدات فقول و قد فرق النبي صلى الله
عليه و سلم فى حديث جبرئيل بين مسمى الإيمان الاسلام و الاحسان
النج *

Written in good Naskh. Not dated: apparently 10th century
A.H.

No. 530.

fol. 73: lines 25: size $9\frac{1}{2} \times 6$: $7\frac{1}{2} \times 4$.

كتاب العلو

KITÂB AL 'ULÛW.

A work treating of the exaltation of God on his heavenly throne (مسئلة علو الله), a doctrine based on verses of the Qur'ân and on Hadîs, an important and much disputed point of theology. The author supports the views of orthodox Muhammadans on the subject, and quotes the opinions and statements of reliable authorities from the second century down to his own time.

Author: Shamsaddîn Abû Abdallâh Muḥammad bin Aḥmad Aḍ Dahabî شمس الدين ابو عبد الله محمد بن احمد الذهبي one of the prominent scholars of the 8th century A.H., who died in A.H. 748 = A.D. 1348. See Lib. Cat., vol. v. part ii. No. 462 7.

Beginning:—

الحمد لله العلى العظيم رب العرش العظيم على نعمائه السابقة
الظاهرة و الباطنة النج *

The present work, according to the author's statement in the preface, is a continuation of his own treatise on the subject composed in A.H. 691.

A copy of the work is mentioned in Berlin. No. 2313.

Written in fair Naskh. Not dated: apparently 11th century
A.H.

No. 531.

fol. 9 : lines 18 : size $6\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another, but incomplete, copy of the preceding work, described on the title-page as the 3rd part of that work, thus :—

الجزء الثالث من كتاب مسئلة علو الله تعالى مما جمعه محمد
بن احمد الذهبي *

The present copy (which corresponds with fol. 51^a–67^b of No. 530) is most probably 300 years older than the latter. It begins abruptly thus :—

وروى الحفاظ عبد الغني وشيخ الاسلام ابو الحسن الهكاري وغيرهم
بأسنادهم في جمعهم عقيدة الشافعي الخ *

The present 3rd part ends thus :—

رواه الخطيب في تاريخه عن عبد الله بن محمد القريشي *

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

No. 532.

fol. 149 : lines 21 : size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الكافية الشافية في انتصار الفرقة الناجية

AL KÂFIYATU AŞH ŞHÂFIYAH FÎ
INTIŞÂR AL FIRQAT AN
NÂJIYAH.

A versified theological work, containing an exposition of the doctrines of orthodox Muhammadans, and refuting the doctrines of other sects. It consists of 5,828 couplets, each of which ends with the letter ن. Hence the work is known as Qaṣîdâ'î Nûnîyah. Hâj. Khal., vol. ii, p. 127, wrongly designates it Qaṣîdatu Lâmiyah.

Author : Abû Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimî. (d. A.H. 751 = A.D. 1350 ; see Lib. Cat., vol. v, part ii, No. 323).

The preface begins thus :—

الحمد لله شهدت برؤيته جميع مخلوقاته و أفرت له بتعبودية جميع
مصنوعاته النعم *

After the preface, the work begins with the following verses :—

إذا أردت مجامع الطرق التي فيها انقراق الذئس في القوآن
مدار همأ اعلان قم عليهم هذا الخلاف همأ له ركذن

The work comprises several Faṣḥs, in addition to a detailed Muqaddimah (introduction) and a Khâtimah (epilogue). The Muqaddimah includes a short historical introduction to the subject : while the Khâtimah contains a description of Paradise, and a statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology are dealt with in verse in the several Faṣḥs.

Only one other MS. copy of the work is noticed, viz., in Berlin. No. 2092 : but the work was printed in Cairo, A.H. 1338.

Written in fair Naskh. Dated A.H. 1190.

No. 533.

fol. 113 : lines 27 : size $12 \times 8\frac{1}{2}$: $9 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work. Written in bold Naskh. Dated A.H. 1243.

No. 534.

fol. 167 : lines 19 : size $10 \times 7\frac{1}{2}$: $8 \times 5\frac{1}{2}$.

حادي الارواح الى بلاد الافراح

HÂDÎ AL ARWÂḤ ILÂ BILÂD
AL AFRÂḤ.

The work contains a description of Paradise and of the blessings of God enjoyed therein, with a refutation of the attacks directed against orthodox Muhammadans on this subject by the Mu'tazili and Jahamî sects. The author supports the views of the orthodox school, quoting verses from the Qur'ân, Hadîṣ, and the opinions of reliable

authorities. Biographers of the author say that no one prior to him had ever composed such a useful work on the subject.

Author: Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimi أبو عبد الله محمد بن أبي بكر بن أيوب القيمي (*d.* A.H. 751 = A.D. 1350; see No. 532 above).

Beginning:—

الحمد لله الذي جعل جذات الفردوس عبادة نزلًا وبعد فهذا
كتاب اجتهدت في جمعه و ترتيبه فهو للمحزون سلوة و للمشتاق
الى تلك العرائس جلوة و سميته حادي الا رواح الى بلاد الافراح النخ *

For other copies of the work see Berlin. No. 8798; Paris, No. 1387; Leid. No. 2023; Cairo. vol. ii. p. 133. The work was printed in Cairo in A.H. 1340. along with Flâm al Mûqî'in.

Written in good Naskh. Not dated: apparently 8th century A.H. Foll. 2-12 and foll. 159-165 (which are dated A.H. 1292) are supplied in a later hand.

No. 535.

foll. 311; lines 33; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح المواقف

SHARḤ AL MAWÂQIF.

A well-known commentary on Mawâqif, a famous treatise on the scholastic theology, divided into 8 Mawqaf, by Qâḍi Aḍud (*d.* A.H. 756 = A.D. 1356).

By 'Alî bin Muḥammad علي بن محمد, commonly called As Sayyid Ash Sharîf Al Jurjânî السيد الشرف الجرجاني (*d.* A.H. 816 = A.D. 1413; see Lib. Cat., vol. v. part ii, No. 356).

The present copy, as well as the succeeding MS. which is another copy of the same, begins without preface, thus:—

ضمن خطبة كتابه الإشارة الى مقاصد علم الكلام النخ *

The preface of the commentary, as given in the India Office copy (No. 438), begins as follows:—

سبحان من تقدست سبعيات جماله النخ *

In this preface, it is stated that Sayyid completed the present commentary in A.H. 708; and that he dedicated it to Sulṭân-Giyâṣad din, the grandson of Timûr, who was dethroned in A.H. 809.

The great excellence and usefulness of the present commentary account for its universal popularity among scholars, who ever since the commentator's own day have continued to write glosses and annotations upon it.

For other copies of the commentary see India Office, Nos. 438-45; Berlin, Nos. 1801-02; Leid. No. 1548; Paris, Nos. 2393-94; Cairo, vol. ii, p. 29.

Written in beautiful Naskh, within gold-ruled borders. Has a frontispiece. Not dated: apparently 9th century A.H.

No. 536.

fol. 342; lines 27; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 986.

No. 537.

fol. 319; lines 24; size $6\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

حاشية الحلبي على شرح المواقف

HĀSHIYAT AL CHALABÎ 'ALĀ SHARĤ AL MAWĀQIF.

A well-known gloss on Sharḥ al Mawāqif (see No. 536 above).

By Ḥasan bin Muḥammad Shāh al Fanāri حسن بن محمد شاه الفناري, commonly called Al Chalabi الحلبي, a famous author and scholar, known for his special merits in the Qur'ānic branches, jurisprudence and theology. The author, after completing his studies, was appointed teacher in a Madrasah in Adrianople, where he composed a gloss on Talwih (see Hand-list, No. 704). A few years later he visited Cairo, where he attended the lectures of a certain professor, specially known for his lectures on philology; and on his return from Cairo he was appointed professor in the Iznik Madrasah of Constantinople. He was born in A.H. 840, and died in A.H. 886 = A.D. 1481. For his life and other works see Brock., vol. ii, p. 229; Hadā'iq al Ḥanafiyah, p. 338.

Beginning:—

الحمد لله الذي توليت الافهام في كبرياء ذاته و تحديرت الالوهام
في عظمة صفاته النخ *

For other copies of the work see Berjīn, No. 1107; Cairo, vol. ii. p. 16.

A printed copy of the gloss is noticed in the 'Āṣifiyah Library. No. 322.

Written in fair Naskh. Not dated; apparently 10th century A.H.

No. 538.

fol. 338: lines 21; size 10×6 ; $7 \times 3\frac{1}{2}$.

الحاشية تلى شرح المواقف

AL HĀSHIYAT U 'ALĀ SHARḤ AL MĀWĀQIF.

A very detailed gloss on *Sharḥ Al Mawāqif* (No. 535 above), explaining the text from the theological and philological points of view.

By 'Abdalḥakīm As Siyālkūṭī السالكوني (d. A.H. 1067 = A.D. 1656). See No. 509 above.

Beginning:—

اللهم لك الحمد يوافي نعمك ويكافئ عزيديد كمك اما بعد
فهذه فوائد بل فوائد علقها تلى شرح المواقف غدد فوائد فرة العين
لهذا الغريب عبد الله الملقب باللبيب النخ •

'Abdalḥakīm, in the preface, tells us that the present composition is, with certain additions, a collection of the notes which he made on a copy of *Sharḥ Al Mawāqif*, studied under him by his son, 'Abdallāh, commonly known as Al Labīb, himself the author of a gloss on *Al Muṭawwal* (see Handlist, No. 2798).

One Muḥammad 'Askarī tells us, in a note at the end, that the present copy was compared in A.H. 1106 with a copy belonging to 'Abdallaṭīf, the grandson of 'Abdalḥakīm.

Written in Nasta'liq. Not dated; but the above note suggests that it was written in or before A.H. 1106.

No. 539.

fol. 432; lines 21; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 540.

fol. 193; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$

الحاشية على الأمور العامة

AL ḤĀSHIYAT 'ALĀ AL 'UMÛR AL
'ĀMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of *Sharh Mawâqif*, on fundamental principles (الأمور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations on the present gloss, afford abundant evidence of their devotion to the subject. The present gloss was dedicated to Aurangzaib (A.H. 1069-1118 = A.D. 1659-1707).

By Mir Muḥammad Zāhid bin Muḥammad Aslam Al Harawī عمر محمد زاهد بن محمد اسلم الهروي, commonly known as Mir Zāhid, the most prominent scholar of his age, and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of Yak Hazāri (commander of one thousand) in the reign of Shāh Jahān. Our author's literary attainments and merits were fully appreciated by Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659), who first appointed him Hisbah, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After Shāh Jahān's death, the author was honoured by Aurangzaib, being given a respectable post in Kabul, where he settled permanently. He died in A.H. 1101 = A.D. 1689. See *Subḥat al Marjān*, fol. 156^a; *Ḥadā'iq al Ḥanifiyah*, p. 428; *Tadhkira i Ulmā' Hind*, p. 188.

Beginning —

نحمدك يا من قصرت من وصف كماله السنة العلماء الاعلام
قوه مالا يتخاص الخ انت تعلم ان المنبذ منه ان الامور العامة احوال
الواجب والجوهر والعرض الخ *

The work was printed in the Alawi Press, Delhi, A.D. 1879, and in Lucknow, A.H. 1263.

For other copies of the work see Râmpûr Hand-list, Nos. 90-92; Âsifiyah Hand-list, No. 34; India Office, Nos. 451-52.

The present copy is written in beautiful Naskh, within gold-ruled borders. It has a frontispiece. The copy is not dated, but a note, dated A.H. 1102, on the title-page, suggests that it was written in or before that year.

A note, followed by a seal, on the title-page, tells us that the MS. was for some time in the possession of Dâ'ûd Khân Quraîshî, an officer of Panj Hazâri in the reign of Aurangzaib, who was appointed Governor of Allahâbâd in A.H. 1080 = A.D. 1670; see Beale, p. 119. This note is followed by another, dated A.H. 1102, written by Ibn Mihr Jân, who tells us that he received the present copy from the above-mentioned Dâ'ûd Khân.

No. 541.

fol. 110; lines 19, size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3 .

The Same.

Another copy of the preceding gloss, beginning, without preface, thus:—

قوله مالا يختص النجم اذ تعلم ان المتبادر منه ان الامور العامة
النجم *

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 542.

fol. 67; lines 29; size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3 .

The Same.

Another copy of the same gloss, beginning, like the above copy, without the preface.

Written in Nasta'liq. Dated A.H. 1141.

No. 543.

fol. 71 ; lines 28 ; size 12×6 : $10\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على حاشية مير زاهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI
MÎR ZÂHID.

A very useful annotation of Mir Zâhid's gloss (Nos. 540-42 above), containing useful critical notes.

By Qâdî Mubârak bin Muḥammad Dâ'im al Fârûqî al Gupâmu'i . فاضى مبارك بن محمد دائم الفاروقى الغوباموئى . the most widely recognized Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulavi Ḥamdallâh (*d.* A.H. 1160 = A.D. 1747). His commentary on Sullam (see Hand-list. No. 1982) is one of the standard books for higher studies in logic in India. He was born in Gûpamu, a village in the Hardoi district of Oudh. He died in A.H. 1162 = A.D. 1748. See Taḍkira'i 'Ulamâi Hind. p. 174.

Beginning, without preface, thus :—

فوله ان المتبادر منه ان لا يقال كما كان موضوع العلم هو المعلوم
او الوجود المطلق الخ *

For other copies of the work see Rampûr printed list. Nos. 71-72 ; India Office, No. 453

The present copy (which is defective at the end) bears three Arddidahs, without name, dated A.H. 1192, 1197, 1201, respectively.

Written in Nasta'liq. Not dated ; but most probably written in or before A.H. 1192.

No. 544.

fol. 57 ; lines 20 ; size $10 \times 5\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

The Same.

Another copy of the same, defective at the end like the preceding copy.

Written in Nasta'liq. Not dated ; apparently 12th century A.H.

No. 545.

foll. 134; lines 17; size $9\frac{1}{3} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MÎR ZÂHID.

An annotation containing detailed notes on Mir Zâhid's gloss (Nos. 540-42 above).

By Maulavî Barkatallâh مولوي برکت الله, designated Barkat 'Alî in the Râmpûr Hand-list, No. 74; an Indian scholar of the 12th century A.H. He dedicated the present work to Amîr al Umarâ' Najib ad Dawlah (d. A.H. 1184 = A.D. 1770; see Beale, p. 290).

Beginning:—

يا من حمده اول مواقف الكلام و آخر المقاصد قوله انت
تعلم ان المتبادر منه انك انت خبير ان الشائع في عرفهم استعمال لفظ
الاختصاص في المحمولات بالطبع النح *

For another copy of the present work see Râmpûr Hand-list, No. 74.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 546.

foll. 151; lines 21; size $9\frac{1}{3} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century, A.H.

No. 547.

fol. 160 ; lines 19 ; size $11\frac{1}{2} \times 7$; 8×4 .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MÎR ZÂHID.

An annotation of Mir Zâhid's gloss (No. 540 above).

By Maulavi Zahûrallâh bin Muḥammad Walî bin Ġulâm Muṣṭafâ a Muftî and scholar of Lucknow. He was born in A.H. 1174, and studied under his father and his uncle, Mullâ Muḥammad Ḥasan. He is the author of some other glosses on different works ; see Taḍkira'î 'Ulamâi ' Hind, p. 100. The date of his death is omitted by his biographers ; but since we know of certain of his pupils who studied under him in the 13th century A.H., we can place it in that century.

Beginning :—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله و اصحابه
اجمعين قال المصنف لى مالا يختص النح اعلم انه قد وقع فى
تبئين معنى الامور العامة عبارات مضطربة النح *

The use, with reference to the author, of the word سلمه (an invocation only used of a living person) in a note on the title-page, which runs thus :—حاشية مولوى غفور الله سلمه at once suggests that the present copy was written in the author's lifetime.

Written in Nasta'liq. Not dated ; apparently 13th century, A.H.

No. 548.

fol. 454 ; lines 18 ; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MÎR ZÂHID.

An annotation containing detailed notes on Mir Zâhid's gloss (No. 540 above) ; much appreciated in India, these notes being remarkable for their critical acumen.

By 'Abdal 'Alī Muḥammad bin Nizāmaddīn نظام بن محمد بن علي محمد بن نظام, commonly called Baḥr al 'Ulūm (بحر العلوم), known throughout India for his special merits in logic, theology, philosophy and jurisprudence, and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow, where he studied under his father and some others. He completed his studies at an early age, being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow; but unfortunately some unhappy event forced him to leave that place for Shāhjahānpūr. However, shortly after, at the request of the Nawwāb of Rāmpūr, he went there, and was appointed Principal of the State Madrasah, where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwāb, being unwilling to meet the expense, refused some admission. Baḥr al 'Ulūm, in displeasure at this action of the Nawwāb, resigned his service. Meantime, he was requested by Munshī Ṣadraddīn to accept the post of Principal of the Būhār Madrasah in Bardawan (Bengal). This he did, and worked there for some years. It was here that he composed قیامت نامه, a work in Persian on the events connected with the day of resurrection. See Būhār Lib. Cat., vol. i, No. 132. From Būhār he went to Madras; where he worked as a professor for some years, and died in A.H. 1225 = A.D. 1810. This is the date given by the authors of Ḥadā'iq al Ḥanafiyah, p. 467; of the Rāmpūr Hand-list, No. 69; and of the 'Āsifiyah Library, No. 376. On the other hand, the author of the first volume of the Būhār Library Catalogue gives the date of his death as A.H. 1226; whereas the author of Taḍkirat al 'Ulamā' Hind, p. 123, and Dr. Hidāyat Ḥusain, in Būhār Lib. Cat. vol. ii, p. 163, say that he died in A.H. 1235. The date A.H. 1235 may safely be rejected, however, in view of the fact that Ḥāfiẓ Ḡulām Muḥammad, in his work, Aṣ Ṣaulat al 'Abqariyah (see No. 584 below), which was composed in A.H. 1227, mentions Baḥr al 'Ulūm as his teacher, and uses the words قدس الله الباري متوفا which are always used of a deceased person, thus indicating that Baḥr al 'Ulūm was no longer alive in A.H. 1227. As regards the other dates given, viz., 1225 and 1226 A.H., we have no clue as to which should be preferred.

Beginning :—

ان اجل كلام ينطلق باللسان اما بعد فيقول العبد الراجي
عبد العلي محمد ابو العياش ابو نظام الملة و الدين الانصاري
ان الامور العامة من اجل العلوم العقلية قوله اى مالا يختص به
اعلم انه قد وقع في تفسير الامور العامة عبارات مضطربة الخ *

The author, in the preface, gives some description of *Sharḥ al Mawâqif* and of the gloss upon it by *Mir Zâhid*.

For other copies of the work see *Râmpûr*, Nos. 68-70; '*Âşifiyah*, No. 376.

Written in *Nasta'liq*. Not dated; apparently 13th century A.H.

Maulavi Sa'id of *Patna* (see *Lib. Cat.*, vol. v. part i. No. 227) tells us, in an autograph note at the beginning, that the MS. was for some time in his possession.

No. 549.

fol. 216; lines 17; size $12\frac{1}{2} \times 8$; $8 \times 3\frac{1}{2}$.

The Same.

Another copy of the same, beginning without the preface, thus:—

قوله اي مالا يختص النح اعلم انه قد وقع في تفسير الامور العامة
عبارات مضطربة النح *

Written in *Nasta'liq*. Not dated; apparently 14th century A.H.

No. 550.

fol. 120; lines 17; size 8×5 ; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح العقائد العنصرية

SHARḤU AL 'AQÂ'ID AL ADUDÎYAH.

(Also known as '*Aqâ'id u Mullâ Jalâl*.)

A very popular commentary on '*Aqâ'id Adudiyah*, a treatise on the principles of faith written, from the *Sunnî* standpoint, by *Qâdî 'Adud* (d. A.H. 756 = A.D. 1355). For a copy of this treatise see *Br. Mus. Suppl.*, No. 1206 3.

By *Jalâluddîn Muḥammad bin As'ad Aş Şiddiqî Ad Dawwânî* جلال الدين محمد بن اسعد الصديقي الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence. He is commonly known as *معقق دواني* (the scholar of *Dawwân*). He was born in A.H. 830 in *Dawwân*, a district in *Gâzarûn*, where his father was a *Qâdî*. He worked as a professor of

the Madrasah Aitam in Shîrâz, and then as a Qâdi of the same place. He is the author of a number of works, most of them on the subjects referred to above. In all, 35 works of his are enumerated in Brock., vol. ii, p. 217. The literary disputes between the author and Şadraddîn Aşh Shîrâzî (*d.* A.H. 930 = A.D. 1523) are not unknown to scholars. See, for the subject of one of these disputes, No. 603 below. He died in A.H. 907 = A.D. 1501; see Rieu, *Persian Cat.*, vol. ii, p. 442^b; Brock., vol. ii, p. 217; Ḥabîb as Siyar, vol. iii, part iv, p. 111.

Beginning:—

يا من وفقنا لتحقيق العقائد الاسلامية وبعد فيقول المحتاج
الى ربه الغني محمد بن اسعد الصديقي الدواني ان العقائد العصرية
لم تدع قاعدة من اصول الدينية النخ

Dawwânî, in the preface, tells us that it is the first commentary to be written on the treatise; but an earlier commentary by Muḥammad ad Dâmağânî is noticed in Cairo, vol. ii, p. 38; *Cf.* Library Handlist, No. 2634/2.

The present commentary, which was composed in Marv, A.H. 905, is the last composition of the author. Though technically a commentary, it is looked upon as an independent work on the subject. Hence it is known as 'Aqâ'id Mullâ Jalâl; has been introduced into the course of studies in theology in many Madrasahs; and many scholars have written glosses and annotations on the same.

The present work was printed in Constantinople, A.H. 1232; Cairo, A.H. 1296; Delhi, A.D. 1879.

For other copies of the work see Râmpûr Library, Nos. 202-6; 'Âsifiyah Library, Nos. 21, 127, 373; Berlin. No. 1994; Leid, No. 2026; India Office, Nos. 445-48, 466 l.

Written in Nasta'liq. Dated A.H. 1085.

No. 551.

foll. 58; lines 21; size 11 × 7; 8 × 3½.

The Same.

Another copy of the same. Written in Nash. Dated A.H. 1116. It is noted, at the end, by one Jân 'Alî, that the present MS. was purchased for the Royal Library of Akbar II. (A.H. 1221-53 =

A.D. 1806-37). One Mullâ Muḥammad bin Aḥmad bin Rasûl, in a note on the title-page, tells us that in A.H. 1193 he taught students from the present copy in the presence of a number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

No. 552.

fol. 84; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 6\frac{1}{2}$.

الحاشية تلى شرح العقائد العنصرية

AL ḤÂSHIYATU 'ALÂ SHARḤ AL
'AQÂ'ID AL AḌUDÎYAH.

(Also known as *Khânqâhiyah*.)

An incomplete copy of a well-known gloss on Dawwânî's commentary (No. 550 above), composed in A.H. 1000. Defective at the end.

By Yûsuf bin Muḥammad Jân al Qarâbâġi يوسف بن محمد جان القراباغى, one of the eminent scholars of the 11th century. He was born in Qarâbâġ, a village in Hamadân. He died about A.H. 1034 = A.D. 1624; see *Khûlâṣat al Aṣar*, vol. iv, p. 510. Hâj. *Khāl.* vol. ii, p. 27, says that he died about A.H. 1030 = A.D. 1620.

Beginning:—

كيف لا احمد وكيف احمد فيقول الاحوج ابن محمد جن
القراباغى وسميته باخناقاهي النخ *

The author composed the present gloss, which is his first composition, at a *Khânqâh* of Samarqand. Hence it is sometimes known as *Khânqâhiyah*. He dedicated the gloss to Ṣufî Abû Hâmid *Khalilallâh*.

For other copies of the work see India Office, No. 459; Râmpûr, Nos. 116-117. A printed copy of the gloss, dated A.H. 1289, is noticed in Râmpûr, No. 15.

Written in Nasta'liq. Dated 1102 A.H.

No. 553.

fol. 106; lines 15; size $11\frac{1}{2} \times 5\frac{1}{2}$; $8\frac{1}{2} \times 4$.

The Same.

Another copy of the same, also defective at the end. Written in Naskh. Not dated; apparently 14th century A.H.

No. 554.

fol. 47; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الحاشية على شرح العقائد العضدية

AL ḤĀSHIYATU 'ALĀ SHARḤ AL
'AQĀ'ID AL ADŪDĪYAH.

A gloss on Dawwānī's commentary (No. 550 above), explaining the theological points either omitted, or dealt with very briefly, by Dawwānī. In some cases a philological explanation of the words is also given.

By 'Abdalhakīm as Siyālkūṭī عبد الحكيم السيالكوتي (d. A.H. 1067 = A.D. 1656; see No. 509, above).

Beginning:—

وهو انسان الضمير راجع الى لفظ النبي المذكور صريحاً فان التعيين
مستفاد من اللام فما قيل انه راجع الى المطلق المذكور ضمناً توهم النج *

Two copies of the gloss are mentioned in Rāmpūr. Nos. 111-13.

The colophon runs thus:—

نمت الحاشية الميمونة من مصنفات عبد الحكيم السيالكوتي على

شرح العقائد مولانا جلال الدين الدواني *

Written in fair Nast'liq. within gold-ruled borders. Bears a frontispiece. Not dated; apparently 12th century A.H.

No. 555.

fol. 60 ; lines 11 ; size $8\frac{1}{2} \times 4$; $5\frac{1}{2} \times 2\frac{1}{2}$.

فخر الحواشي

FAKHR AL HAWĀSHĪ.

An annotation of Dawwānī's commentary (see No. 550 above), and on its gloss, No. 552 above.

By Muḥammad bin 'Abdal'aziz العزیز بن عبد محمد, an Indian scholar of the 12th century A.H., who completed the present annotation in A.H. 1118. The writer, on fol. 37^a, mentions his father's Persian work كشف الغطاء on Khilafat, which is also incidentally mentioned in Persian Cat., vol. viii. p. 90. 'Abdal'aziz, the father of the writer, was a poet, known as 'Izzat. He held a manṣab of 700 in the reign of Aurangzaib, and died in A.H. 1091 = A.D. 1680, see Beale p. 3.

Beginning :—

الحمد لله الذي خصصنا بمراتب الادراك و التمييز والصلوة والسلام
على من علمنا بان العلم شئ عزيز لا يعطى الا لعبد عزيز وبعد فيقول
العبد المفتقر الى رحمة الله محمد بن الشيخ في اهل التمييز المدعو
بفخر الدين ان هذه فوائد شريفة متعلقة بحل شرح العقائد
العضدية و حواشي اليوسفية و كان شروع ذلك في آخر خلافة الامام ...
عالمير بادشاه غازي محمد اورنگ زيب و اختتامه سنة مائة و الف
و ثمان من الهجرة ... و سميت بفخر الحواشي على كشف الغواشي
الخم *

Written in Nasta'liq. The frequent corrections and alterations suggest that the present is an autograph copy.

No. 556.

fol. 74; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على شرح العقائد العنيد

AL HÂSHIYATU 'ÂLA SHARḤ AL
'AQÂ'ID AL ADUDÎYAH.

A gloss on Dawwânî's commentary (No. 550 above), containing logical explanations of the points requiring such explanations.

By Mullâ Nizâmaddin bin Quṭbaddin as Sihâlawî ملا نظام الدين بن قطب الدين السهالوي, the father of Baḥr al 'Ulûm (*d.* A.H. 1225 = A.D. 1810; see No. 548, above). He studied under his father, and under Amânallâh al Banârasî (*d.* A.H. 1133 = A.D. 1720). Fatiḥa'i Farâġ, the ceremony observed on his completing his studies, was performed by a Ṣûfi, Gulâm Naqshband (*d.* A.H. 1126 = A.D. 1714). He received spiritual training from 'Abdarrazzâq al Hânsawî. The fame of his advanced learning and of his able teaching spread far and wide, and students flocked round him to complete their higher studies under him. He died in A.H. 1161 = A.D. 1747, leaving behind him a large number of pupils. See Taḍkira'i 'Ulamâ'i Hind, p. 42; Ḥadâ'q al Ḥan-fiyah, p. 445.

Beginning, without preface, thus:—

قوله هو انسان النح لا يرتاب ان حاصل الضمير مذكور صريحاً وهو الذبي
اذا الخصوصية انما جاءت من تلقاء لم التعريف فهو لا يتخذه صراحته النح *

The author's name does not appear anywhere in the text; but a note on the title-page, which runs thus:— حاشية ملا نظام الدين والد, tells us that the present gloss is by Mullâ Nizâmaddin. This is confirmed by the fact that the author of the gloss, No. 557 below, quotes the following on fol. 12^b from Nizâmaddin's gloss, a passage which will be found on fol. 6^a of the present MS.:—

تحريره ان المقدمات مسلمة غير منتجة للمطلوب *

A copy of the present gloss is noticed in Râmpûr, No. 281.

Written in Nasta'liq. Dated A.H. 1249.

No. 557.

fol. 34: lines 22; size 10×7 ; 7×4 .

الحاشية على شرح العقائد العضدية

**AL ḤASHIYATU 'ALĀ SHARḤ AL
'AQĀ'ID AL AḌUDĪYAH.**

A gloss on Dawwānī's commentary (No. 550 above), containing explanations of difficult points and passages.

By Mullā Kamāladdīn as Sihālāwī السهالوى, a prominent scholar of India, who studied under Mullā Nizāmaddīn (see No. 556 above). He died in A.H. 1175 = A.D. 1761; see *Tadkira'i 'Ulamā'i Hind*, p. 173.

Beginning:—

قال الشارح هو انسان اقول المعروف باللام هو المطلق مع التخصيص
الحاصل من قبل اللام فهو عرغمي لا يمنع الاطلاق *

For two other copies of the gloss see Rāmpūr, Nos. 1118-9.

Written in Nasta'liq. Not dated; but a seal on the title-page (dated, A.H. 1177) of one Badradduja, in whose possession the MS. was for some time, suggests that our copy was written in or before that year.

No. 558.

fol. 44: lines 24: size $11\frac{1}{2} \times 5\frac{1}{2}$; $8\frac{1}{2} \times 4$.

الحاشية على شرح العقائد العضدية

**AL ḤASHIYATU 'ALĀ SHARḤ AL
'AQĀ'ID AL AḌUDĪYAH.**

A very useful gloss on Dawwānī's commentary (No. 550 above), containing critical and exegetic notes.

By 'Abdarrahmān bin 'Abdarrasūl ar Raḥmānī بن عبد الرحمن بن عبد الرسول الرحمانى, an Indian scholar of the 12th century A.H. He quotes early authors, and occasionally criticises them.

Beginning:—

يا من دل على ذاته بذاته وتذرة عن مجانسة مصنوعاته
وبعد فيقول الفقير الى التأييد السبكتاني عبد الرحمن بن عبد الرسول

الرحماني ان هذه حواشي معلقة على الشرح المشهور للعقائيد العضدية
قد كنت فيدتها في سالف الزمان فاردت الآن ان احريها مفصلة مبنوية
مستعيناً بالله الكريم و متوكلاً على الحكي العظيم النخ *

According to the author's statement in the preface, the present work is an enlargement of certain notes which he made on Dawwānī's commentary.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 559.

fol. 71; lines 16; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 560.

fol. 386; lines 27; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

شرح المقاصد

SHARH AL MAQÂSID.

A very popular commentary by Sa'daddīn al Taftāzānī (*d.* A.H. 791 = A.D. 1389; see No. 500 above) on his own concise treatise on theology, called *Al Maqâsid*; composed in Samarqand, A.H. 784.

The present copy, omitting the original preface, for which is substituted a short preface by some one else, begins thus:—

لک الحمد و المنة و علی رسولک و اصحابه الصلوة و التحية و بک
الاستعانة و منک التوفيق و علیک التوکل و الیک التفویض *

The original preface of the commentary (see pp. 1-2 of the printed edition, Constantinople, A.H. 1277) begins thus:—

لک الحمد يا من بيده ملکوت کل شیء و به اعتضاده و من عنده
ابتداء کل حي و الیه معاده النخ

The present copy, and the above referred to printed copy, agree verbatim from the passage *اعلم ان للانسان قوة نظرية كمالها معرفة حقائق الاشياء كما هي الخ* (which is the beginning of the commentary) to the end. The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office, No. 461; A. S., No. 2364; Kopr., Nos. 854-55; Cairo, vol. ii. p. 26.

Written in fair Naskh. Not dated; apparently 10th century A.H., but foll. 1-144 are supplied in a later hand.

No. 561.

foll. 310 : lines 17 : size $10\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

تذهيب التهذيب

TADHÎB AT TAHDÎB.

A detailed commentary on the 2nd part (Theology) of At Tahdîb, a work of Sa'daddin at Taftâzânî (*d.* A.H. 791=A.D. 1389; see No 500 above), which is divided into two parts, the first of which is on Logic. Sa'daddin's object in this composition was to indicate the connection between theology and logic and to show how the study of the former is based on that of logic. For a copy of the 2nd part (Theology) see Hand-list, No. 2634 l.

By Abû Yûsuf Muḥammad bin Ya'qûb al Banbânî *ابو يوسف محمد بن يعقوب البنباني*, a scholar of the 11th century A.H; see Lib. Cat., vol. ii, No. 474.

Beginning:—

إِلَّاهَ أَقْدَمَ وَجْذَابِ الْقُدْسِ وَ الْكِبَرِيَاءِ مَكْشُوفٍ بِالْجَبُورِ وَ حَقَّاهُ
لِحُجْمِ وَ نِقَابِ الْحَمْدِ وَ الثَّنَاءِ مَكْشُوفِ فِي الْمَلِكِ وَ الْمَلَكُوتِ فَيَقُولُ
الْفَقِيرُ الْفَضْلُ الرَّبَّانِي أَبُو يُوسُفَ مُحَمَّدَ بْنَ يَعْقُوبَ الْبَنْبَانِي ... وَ سَمِيَّتُهُ
بِتَذْهِيْبِ التَّهْذِيْبِ الْخَمْسِ •

The commentary is a rare one, only one other copy of the same having been noted, viz., Āṣifiyah Library, No. 183.

Written in Nasta'liq. Dated A.H. 1193.

No. 562.

fol. 88 : lines 21 ; size $8 \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

الاصابة في درة القلائد

AL IŞÂBATU FÎ DURRAT AL QALÂ'ID.

A rare commentary on Durrat al Qalâid, a versified treatise dealing with the main points of theology, and containing 100 couplets, composed in A.H. 793 by some Ḥanafî scholar, whose name is not known. The commentator himself could not trace the author's name, as appears from the following passage in the commentary :—

و النظم لبعض الفضلاء السابقين من الحنفية *

By Aḥmad bin Muḥammad al Madanî احمد بن محمد المدني, a distinguished scholar of Medina of the 11th century A.H. He is an author of more than 50 works. He died in A.H. 1071 = A.D. 1660 ; see Brock., vol. ii, p. 205 ; *Khulâṣat al Aṣar*, vol. i, p. 342 ; *Tāj at Ṭabaqât*, vol. xi, fol. 340.

Beginning :—

الحمد لله و لبي النعماء باسط الجود على اهل الارض و السماء احمد
جميع محامدة الخ *

As we are told by the commentator in the preface that, the present commentary was composed in Medina, A.H. 1057.

The following couplets in Durrat al Qalâid indicate the title of the work, date of composition, and number of couplets contained in the same.

باسم الهذا العلى الصمد الواحد الفرد القديم الاحد
سميتها بدرة القلائد و غرة الاصول بالعقائد
اياتها من مائة لم تزد فليس فيها من كسور العدد
من سنة الثلاث و التسعين و سبعمائة مضت سنينا

A note at the end tells us that the present MS. was compared with an autograph copy of the commentary.

Written in fair Naskh. Dated A.H. 1067.

No. 563.

fol. 84; lines 19; size $8 \times 5\frac{1}{2}$: $6 \times 3\frac{1}{2}$.

المسامرة في شرح المسامرة

AL MUSÂMARAH FÎ SHARḤ AL
MUSÂYARAH.

A commentary on Al Musâyah, a work expounding the principles of faith of the orthodox Muhammadans, by Kamâladdin Ibn al Humâm (*d.* A.H. 861 = A.D. 1456). For a copy of Musâyah see Berlin, No. 1826. As we are told by its author, Al Musâyah is an abridgement of Al Qudsiyah, a work on theology by Gazzâlî (*d.* A.H. 505 = A.D. 1111).

By Kamâladdin Abu'l Ma'âlî Muḥammad bin Ahmad al Maqdisî Ash Shâfi'î المصطفى بن أحمد المقدسي الشافعي, a scholar of the 10th century A.H., belonging to the Shâfi'î school and the Qâdiriyyah order of Sufism. He studied under Ibn al Humâm (the author of the text) and Ibn Hajar (*d.* A.H. 852 = A.D. 1449). He is the author of several original works and annotations. He died in A.H. 906 = A.D. 1500: see *An Nûr as Sâfir*, fol. 147^a; Brock., vol. ii, p. 226.

Beginning :—

حمدا لمن رسم على صفحات الكائنات دلائل توحيدة وبعد
فمدا توضيح كتاب المسامرة في العقائد تأليف شيخنا كمال الدين
محمد ابن الهمام *

For other copies of the work see Leid, No. 2038; Cairo, vol. ii, No. 53; Alger, No. 559.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 564.

fol. 407 ; lines 39 : size $10\frac{1}{2} \times 7$; $9\frac{1}{2} \times 6$.

[الكتاب في علم الكلام]

AL KITÂBU FÎ 'ILM AL KALÂM.

An autograph copy of a voluminous and exceedingly valuable work on Sunnî Theology, believed to be unique, which deals elaborately with practically all the points of the subject, enumerating the theories and views of nearly all the Muhammadan sects, and quoting numerous reliable authorities. The object of the author in the present work was to make so complete a survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately, we have only one volume of the work, and that defective. Even in this one volume, however, we notice that more than 1,000 authors are referred to, and passages from their works are quoted. On fol. 4^b-51 of the present volume, the treatise الغنائى by Imâm al Haramain (*d.* A.H. 478 = A.D. 1085 : see No. 493 above) is quoted verbatim nearly in its entirety.

The larger portion of the following works is also quoted verbatim in the present volume :—

I. الصفات و الاسماء by 'Abdal Qâhir al Baġdâdî (*d.* A.H. 429 = A.D. 1037).

II. شعب الایمان by Ḥalîmî (*d.* A.H. 403 = A.D. 1012).

III. المقصد الاسنى by Ġazzâlî (*d.* A.H. 505 = A.D. 1111).

The contents of the present incomplete volume are as follows :—

I. foll. 1-52. Part (incomplete) of the 9th Bâb of the 3rd Kitâb on Imâmat and Khilâfat.

II. foll. 53-97^a. 10th Bâb of the 3rd Kitâb on conversion, and on apostasy from Islâm, with warnings against the same الباب العاشر من الكتاب الثالث فى الردة.

III. foll. 97^b-98^a. Khatimah (epilogue) to the preceding chapter خاتمة فيما حصل به توبة المرد.

IV. foll. 98^b-407. 4th Kitâb, subdivided into 10 Bâbs الكتاب الرابع بشتمل على عشرة ابواب.

(i) foll. 98^b-147^a. 1st Bâb of the 4th Kitâb, defining 'Imâm الاول من ابواب شعب الایمان القول فى الایمان.

(ii) foll. 147^b-407. 2nd Bâb (incomplete) of the 4th Kitâb, on

belief in the Prophet and in other prophets الباب الثاني من الكتاب
في شعب الايمان من اعتقاد نبوة النبي و سائر الانبياء و الاعتراف بها

The subject proper of this 2nd Bâb is not reached in the portion contained in the present MS., which is occupied with a long preliminary discussion (foll. 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet :—

و وصل الايمان بعامة اسماء الله و صفاته لاقتصار العقائد التي سبق
وصفها و تعديدها بمعانيها و اثبات الرسول على الله عليه و سلم بالالفاظ
الدالة عليها فان تصديقه في الرسالة يأتي على قبولها منه الخ *

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume ; for the present volume ends with the theological definition of *وَحْدَان*, one of the 99 names of God, while the next begins with the definition of *مَقْبُوت* another (and the last) of the 99 names of God, as appears from the following words of the colophon :—

و يتلوه في الدي بعده اسم المقيت جل و على *

On fol. 67^b, the author refers to the 2nd (missing) Kitâb of the present work, containing a history of the origin of heretical theories and innovations in Islâm, thus :—

اعلم و فقنا الله و اياك قدمنا القول في منشأ الضلالات و البدع
كما ذكر الشهرستاني في اوائل الكتاب الثاني من تأليفنا
هذا *

The theories of the Galatiah and some other sects regarding the Reckoning of God, which are not generally known, are described on fol. 380^b thus :—

و منها اثبات المحاسبة عن الخلق و في هذا ابطال من انكر
محاسبة الصانع عن عباده كما ذهب اليه الغلطية من الجهمية و ابطال
قول من قال ان الحساب مع المؤمنين دون الكافرين كما ذهب اليه سالم
البصري و منها ابطال قول هشام القرطبي لان هشاماً حرم
على الناس ان يقولوا حسبنا الله و نعم الوكيل الخ *

On fol. 71^a, the author refers to the *Shaitāniyah* (شيطانية) sect, who deny the personality of Satan. and to some of their theories, which are not generally known, thus:—

اما الشيطانية اصحاب شيطان الطق حكي عنه القول بكثير من
تشبهات الوافض و زاد علينا بقوله ان الله تعالى يعلم الاشياء اذا قدرها
و ارادها و التقدير عند الارادة و الارادة فعل النخ *

Author: Abdallāh Abū Bakr bin Ḥasan an Nawawī أبو بكر بن حسن النووي. The works of reference do not provide us with any account of the author; but the author himself, in the colophon quoted below, tells us that he was born in Nawā, and settled in Damascus, and that he completed the present volume of the work in A.H. 810 = A.D. 1407:—

وقع الفراغ من هذا السفر المبارك على يدمؤلفه عبد الله ابي بكر
ابن حسن النووي مولدا ثم الدمشقي و كان الفراغ منه ... يوم الجمعة
..... ثامن ذي القعدة سنة عشرة و ثمانمائة و الحمد لله علي
كل حال و يتلوه بعده اسم المقيت النخ *

Hence he was a scholar of the 9th century A.H. The author mention his *Shaikh* (teacher), Abū Bakr al Maṣīlī (d. A.H. 797 = A.D. 1395; see Brock., vol. ii, p. 166), on fol. 399^b; and refers to his work, *Futūḥ Ar Raḥmān*, thus:—

قال شيخنا ابو بكر الموصلي قدس الله في كتابه المسمى بفتوح
الرحمن النخ *

The fact that more than 1000 authors are quoted in the present volume, and that it contains most useful material and valuable information, testify fully to the author's scholarship and his mastery of the subject. So far as we know, no one else has ever composed such a detailed work on the subject.

The present volume begins abruptly thus:—

لازم ولا يتعدى كقولنا يتعلق بمقتضاه لغيره كوصفنا بانه عالم
قادر النخ *

The larger portion of foll. 1-12 is damaged.

Written in fair Naskh. Dated A.H. 810.

VOL. X.

F

No. 565.

foll. 52 ; lines 21 ; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5$.

المصباح

AL MIṢBĀḤ.

A rare commentary on Umm al Barāhīn, a well-known work on mystic theology, by Sanūsī (*d.* A.H. 895 = A.D. 1490). For a copy of the text see Berlin. No. 2006. The present is an abridgment of the commentator's larger commentary on the same work, known as Al Jawāhir aṣ Ṣāman.

By Muḥammad bin 'Abdarrahīm bin Ibrāhīm bin Ḥasan al Ḥanafī محمد بن عبد الرحيم بن ابراهيم بن حسن الحنفي. The dates of the commentator are not mentioned in our biographical works; but the fact that he quotes many authors in this work, the latest of whom is Aḥmad al Khafājī (*d.* A.H. 1069 = A.D. 1658), suggests that he was a scholar belonging to the 11th century A.H. According to Berlin. No. 4547, he died about A.H. 1100 = A.D. 1688

Beginning :—

انعمد الله الذي تفرد بوجوب وجود و افاض جوده على كل موجود
 و بعد فيقول الفقير الى ربه الكريم محمد بن عبد الرحيم بن ابراهيم
 بن حسن الحنفي قد كنت شرحنا ام البراهين
 شرحا سميته الجواهر الثمين ثم رأيت كبير العجم فشرحت في شرح
 لها متوسط و سميته بالمصباح *

Written in fair Naskh. Dated A.H. 1199.

x

Scribe : حافظ محمد امين.

No. 566.

fol. 40 ; lines 17 : size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الكاشية على شرح الهددي لام البراهين

AL ḤĀSHIYATU 'ALĀ SHARḤ AL
HUDHUDÎ LI UMM AL
BARĀHÎN.

(Designated. in Cairo, vol. ii. p. 21. Al Ḥawâshî al Bahîyah.)

A detailed annotation of Sanûsî's Umm al Barâhin (mentioned in the preceding notice) and of the commentary on this work by Hudhudi (for a copy of which see Berlin. No. 2019)

By Shaiikh Ḥusain an Namâwî الشيخ حسن الناموي, a scholar of the 11th century A.H. ; see Cairo. vol. ii. p. 21, where three copies of the present annotation are mentioned. the oldest of these being dated A.H. 1097. In Berlin. No. 2019, referred to above, Hudhudi is stated to be a scholar of the 12th century A.H. ; but if, as stated above, Shaiikh Ḥusain (who annotated Hudhudi's commentary) belonged to the 11th century. this is obviously a mistake

Beginning :—

الحمد لله رب العالمين والصلوة والسلام الا تمان الا كملان على سيدنا
محمد سيد ولدعدنان وبعد فهذه حواشي و فوائد و نكت
جمعتها من كتب القوم على العقيدة المسماة بام البراهين و شرحها
للهددي النج *

Written in good Naskh. Dated A.H. 1182.

No. 567.

fol. 353 ; lines 19 ; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

المواقيت و الجواهر

AL YAWÂQÎT WA AL JAWÂHIR.

A work on theology, treating of those special points of theology which are the subject of dispute between the Sûfis and orthodox Muhammadans. The author, in the present work, gives his whole attention to removing these differences of opinion, holding that in every case it is only by misinterpretation and misapprehension of the sense

of the words used by the Ṣūfis in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flügel, Z.D.M.G., vol. xxi, p. 271.

Author : ‘Abdalwabbhâb bin Aḥmad bin ‘Alī ash Shā‘rānī عبد الوهاب بن أحمد بن علي الشحراني, the most prominent Ṣūfi scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 Ṣūfi Shāikhs. See Al Lawāiqh. Hand-list, No. 2446. foll. 328–404. He composed a number of works on different subjects. In all, 46 works of the author are noticed in Brock., vol. ii, p. 338. He died in A.H. 973 = A.D. 1565 : see Tāj at Ṭabaqāt, vol. x, fol. 497 ; Al Khiṭaṭ at Tawfiqiyah, vol. xiv, pp. 109–112 ; Huart, p. 380 ; Nicholson, p. 448 ; Brock., loc. cit ; Z.D.M.G., vols. xx, p. i. xxi, p. 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues ; but Hāj. Khal. in his different volumes, viz., vol. i, p. 482, vol. iv, p. 37. and vol. vi, p. 285 gives the following different dates : A.H. 960, 973, 976.

Beginning :—

الحمد لله رب العالمين واصلى واسلم على سيدنا محمد وعلى
سائر الانبياء هذا كتاب الفقه في علم العقائد وسميته بالبراهين
و الجواهر في بيان عقائد الاكابر وذلك لان المدار في العقائد على
هاتين الطائفتين اذ الخلق كلهم فسمان إما اهل نظر و استدلال وإما اهل
كشف و عيان فربما ظن من اخوض له في الشريعة ان كلام احدى
الطائفتين مخالف للاخرى فقصدت في الكتاب الجمع بينهما و هذا
لا اعلم احدا سبقني اليه النخ *

For other copies of the work see Br. Mus., No. 187 ; India Office, No. 674 ; Goth., No. 898 ; Wien, No. 1922 ; Berlin, No. 2039 ; Alger, No 926.

The work has been several times printed in Cairo, viz., in A.H. 1277, 1305, 1306, 1308.

Written in fair Naskh. Not dated ; apparently 11th century A.H.

No. 568.

foll. 208; lines 22; size 11×7 ; $8 \times 4\frac{1}{2}$.

الصواعق المحرقة

AŞ ŞAWÂ'IQ AL MUḤRIQAH.

A work discussing and defending the rightful claims to the succession of the first five Caliphs; and, in particular, those of the first three Caliphs, whose rightful claims have been criticised by the Shi'a sects. The author upholds Sunni views on the subject strongly, condemning those of the Shi'as. The present work is a supplement to the author's work on the succession of the first two Caliphs, composed in Mecca, A.H. 950. It is divided into 3 Muqaddimahs, 10 Chapters and a Khâtimah. Several Shi'a authors composed works in refutation of our present work. See Kashf al Ḥujub, fol. 45^b. Aş Şawârim. by Shustari (d. A.H. 1019 = A.D. 1610; see No. 623 below), is the best known work on the subject. For a copy of which see Bûhâr Lib. Cat., vol. ii, No. 112.

Author: Shihâbaddin Ahmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî شهاب الدين أحمد بن علي بن حجر الهيثمي (d. A.H. 974 = A.D. 1566; see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله الذي اختص نبيه الخ *

For other copies of the work see Berlin, Nos. 2128-30; Goth., No. 861; Br. Mus. Suppl., No. 192; India Office, Nos. 181-4. The work was printed in Cairo, A.H. 1307, and again in A.H. 1308.

Written in fair Naskh Dated A.H. 1090.

Scribe: علاء الدين.

No. 569.

foll. 140; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

عصمة الانبياء

'IŞMAT AL ANBIYÂ'.

A very rare work, not mentioned in any catalogue, dealing exclusively with 'Ismat al Anbiyâ' (sinlessness of the prophets), one of the points of theology. This point is dealt with in almost all theological works; but separate compositions on the subject are few in number. A work on the present subject, under the same title, by Fakhreddin ar Râzî (d. A.H. 606 = A.D. 1209; see No. 517 above) is mentioned in Berlin, No. 2528. The present work is divided into a Muqaddimah and the following 3 Faṣls:—

- I. foll. 9-22^a. الفصل الاول في بيان ان الانبياء عليهم الصلوة و السلام
معصومون عن الكفر والكبائر
- II. foll. 22^b-38^a. الفصل الثاني في بيان عصمتهم عليهم الصلوة و السلام
عن المعاصي التي دون الكفر
- III. foll. 38^b-149. الفصل الثالث في بيان القصص من هذا الجنس المنسوبة
النعم

The author dedicated the present work to Prince Mu'izzaddin Muḥammad Kāmran (*d.* A.H. 964 = A.D. 1556; see this Library's Persian Cat., vol. ii, pp. 215-222).

Author:—ʿAbdallāh bin Shamsaddin bin Jamāladdin al Anṣārī. عبد الله بن شمس الدين بن جمال الدين الانصاري. He belonged by descent to the Anṣārī tribe of Arabia. Some of his ancestors settled in Sulṭānpūr (in Lahore), where the author was born. As we are told by his biographers, he was a scholar and Ṣūfī of great repute, and flourished during the reign of Humāyūn (A.H. 937-963 = A.D. 1530-1556), who honoured him for his literary attainments with the title of Shāikh al Islām and, as a Ṣūfī, with the title of Makhdūm al Mulk.

He was so strict and orthodox a Sunnī, that he held that the 3rd Daftar of Rauḍat al Aḥbāb (see this Library's Persian Cat., vol. vi, Nos. 496-97) was not by Jāmāladdin (*d.* A.H. 926 = A.D. 1519), but was a later Shīʿa addition, seeing that Jāmāladdin was a known supporter of the views of the Sunnis, whereas the 3rd Daftar contains passages supporting Shīʿa views. This was the subject of dispute between our author and ʿAbdalqādir Badāyūnī, the author of the well-known Muntakhab at Tawārikh. (For a description of the dispute, see Muntakhab at Tawārikh, this Library's Persian Cat., vol. vii, No. 536, fol. 346.) Our author, shortly after his return from Mecca, died in Gujarāt. A.H. 990 = A.D. 1582; see Muntakhab at Tawārikh, loc. cit; Taḍkiraʾi ʿUlamāʾi Hind, p. 103, where the present work is mentioned in the list of his compositions, but is not described. The author of Ḥadāʾiq al Ḥanafiyyah, p. 397, mentions our author's death in A.H. 1006 = A.D. 1597.

Beginning:—

بک اعتصم یا عزیز یا کریم و من يعتصم بالله فقد هدي الى صراط
مستقيم و بعد فيقول العبد المعتصم بحبل الله الباري عبد الله
بن شمس الدين بن جمال الدين الانصاري عصمه الله عن خلف القول
و مظهر من انه سمي نبي آخر الزمان وهو الملقب بمعز المدين محمد
كامران من الله على البرايا بتأييده وسميته بعصمة الانبياء ... متحف
اذلك الملك الذي تلقى الناس لامره بالقبول الخ *

The use, in the preface, of the verb عصمة in several different forms is noteworthy.

Written in fair Naskh. Dated A.H. 1133.

Scribe : شيخ عبد الله.

No. 570.

foll. 110 ; lines 15 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

اتحاف المرید بجوهرة التوحيد

ITHĀF AL MURÎD BI JAWHAR AT TAWHÎD.

The present work is an enlargement of Irshâd al Murîd, a concise commentary by the same author on Jawhar at Tawhîd, a versified treatise on theology by the commentator's father, Ibrâhîm al Liqânî (d. A.H. 1041 = A.D. 1631). For a printed copy and MS. of the treatise see Râmpûr Library, Nos. 201-202.

Author : ' Abdassalâm bin Ibrâhîm al Mâlikî al Liqânî عبد السلام بن ابراهيم المالكي اللقاني, son of the above-mentioned Ibrâhîm al Liqânî, the author of Jawhar at Tawhîd. For his scholarship and merits, he is regarded as the equal of his father in tradition, theology and some other branches of learning. He succeeded his father as professor of Al Jâmi' al Azhar, the well-known institution of Egypt. He is the author of several works. He died in A.H. 1078 = A.D. 1668. For his life and works see Khulâṣat al Aṣar, vol. ii, p. 417 ; Brock., vol. ii, p. 307.

Beginning :—

الحمد لله الذي رفع لاهل السنة المحمدية في الخاتمين اعلامه
الخ *

For other copies of the work see Munich, Nos. 148-149 ; Paris, Nos. 1281-82 ; Alger., Nos. 705-7. The work was printed in Cairo, A.H. 1282.

Written in fair Naskh. Dated A.H. 1139.

Scribe : سيد محمد بن عبد الله الكافي.

No. 571.

foll. 97 ; lines 23 ; size 9×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same.

Written in good Naskh. Not dated ; apparently 13th century

No. 572.

foll. 99 : lines 19 ; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 8$.

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 1203.

Scribe : حسن بن عبد الرحمن.

No. 573.

foll. 6 ; lines 23 ; size $8\frac{1}{3} \times 6$; 7×4 .

فيض الاله المتعال باثبات كرامات الاولياء
في الحيوة و بعد المات

FAID AL ILÂH AL MUTA'ÂL BI
IṢBÂTI KARÂMÂT AL AWLÎYÂ'
FÎ AL ḤAYÂT WA BA'D
AL MAMÂT.

A treatise discussing the validity of miracles associated with Saints, both during their lifetime and after their death. The subject of miracles after death is one of the disputed theological points, even among orthodox Muhammadans.

Author : Aḥmad al Jawharî الجوهري , a scholar. Ṣūfî and disciple of 'Abdalwahrâb ash Sha'rânî (d. A.H. 973 = A.D. 1565), belonging to the 11th century A.H. One Ṣūfî Aḥmad bin Muḥammad al Jawharî, who died in A.H. 1075 = A.D. 1664, is noticed in 'Iqd al Jawâhir, fol. 198^a ; but no composition of his is mentioned. Hence we cannot be certain that he is the Jawharî, the author of the present treatise.

Beginning :—

الحمد لله رب العالمين ... قال الشيخ احمد الجوهري اعلم
وفقنا لما هو الحق المبين النخ *

The present is a transcription of an autograph copy. No other copy of the treatise is known to us.

Written in fair Naskh. Not dated ; apparently 13th century A.H.

No. 574.

fol. 113; lines 27; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

متسعة الميدان في اثبات وجه الوزن و آلة الميزان

MUTTASI'AT AL MÎDÂN FÎ ISBÂT
WAJH AL WAZN WA 'ÂLAT
AL MÎZÂN.

A very rare work, dealing exclusively with the theological question of the divine record of the good and bad actions of men, and of the scales in which those records will be weighed on the Day of Judgment, according to the views of orthodox Muhammadans, based on the Qur'ân and Ḥadīṣ. The Mu'tazilī and some other sects of Muhammadans explain those passages of the Qur'ân and Ḥadīṣ allegorically, and take them to be figurative representations of God's system of justice. The work also deals with some other connected points.

Author: 'Abdalqâdir bin Muḥammad bin Aḥmad bin Mubârak bin 'Abdallâh ar Râshidî عبد القادر بن محمد بن أحمد بن مبارك بن عبد الله الراشدي, a Qâḍī of Constantine (in Africa), of the 11th century A.H., belonging to the Mâlikī school.

Beginning:—

حمد المقيم الوزن و بعد فيقول القاضي بقسطنطينية
وهو الراجي عفو القادر الراشدي عبد القادر فظهر انها رسالة جليلة
من ثم استحققت ان يسمى متسعة الميدان في اثبات وجه الوزن و آلة
الميزان الخ *

At the end the author gives us his genealogical table, in which he traces his descent from 'Alī, the 4th Caliph.

Written in Maḡrabī character. Not dated; apparently 11th century A.H.

No. 575.

foll. 9; lines 23; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

حاشية على رسالة علامات الساعة

HĀSHIYATU 'ALĀ RISĀLAT I
'ALĀMĀT AS SĀ'AH.

An annotation of the gloss of 'Alī al Ajhūrī (*d.* A.H. 1066 = A.D. 1656) on the treatise of Ibn Abi Zaid, which describes the signs of the times, heralding the Resurrection and the Day of Judgment.

By 'Alī ash Shaibani على التسنيني, a scholar of the 11th century A.H., a pupil and disciple of the above-mentioned 'Alī al Ajhūrī

Beginning:—

الحمد لله رب العالمين والصلوة والسلام... على سيد المرسلين
و على آله وصحبه اجمعين..... وبعد فيقول العبد الفقير الى ربه الغني
على الشيباني الشافعي هذه رسالة تتعلق بعلامات الساعة عن سيدي
علي الا جهوري في حاشية على رسالة ابن ابي زيد..... قال سيدي
الا جهوري اول اشتراط الساعة خروج الترك النجم *

No other copy of the present annotation is known to us.

Written in fair Naskh Not dated; apparently 12th century

A.H

No. 576.

foll. 18; lines 17; size $9 \times 6\frac{1}{2}$; $7 \times 6\frac{1}{2}$.

الاجوبة المصرية

AL AJWIBAT AL MIŞRĪYAH,

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muḥammad Sibṭ Aḥmad. The treatise consists of 54 couplets as well as prose, and was composed in A.H. 1100.

- I. Foll. 1-2. Contents. The questions (in 75 couplets)
- II. Foll. 3-4^a. The replies (in 54 couplets).
- III. Foll. 4^b-18. Detailed replies to the questions (in prose).

Author: Muḥammad bin 'Abdalbâqī bin Yûsuf az-Zarqânî
عبد الباقي بن يوسف الزرقاني, an eminent scholar of Egypt of the

12th century A.H., who worked as a professor of different branches of learning in several institutions of Egypt. He composed several treatises on different subjects. His detailed commentary on Muwattâ' (see Lib. Cat., vol. v. part i. No. 121), which was printed in four volumes in Cairo, A.H. 1280, won special recognition; and his commentary on Qastallâni's Al-Mawâhib was also highly appreciated by scholars and traditionists. He was born in A.H. 1052, and studied under his father and many others. He died in A.H. 1122 = A.D. 1710; see Brock., vol. i. p. 176; Tâj at Tabaqâ (Lib. copy), vol. xii, fol. 287.

Beginning:—

الحمد لله وكفى وسلام على عباده الذين اصطفى فقد جاءني بعض
الأناس بأسئلة جمعها من أماكن شتى وجعلها نظماً ولله اعلم بالمقاصد الخ *

In its versified form, the first question, which enquires whether it is true that there were men like ourselves before the time of Adam, begins thus:—

يا ربك الحمد يا ربّي وعفوك اسئّل وحسن ختام اذ بي الموت يفرل
وهل قبلنا خلق وكان لهم دنا وفي الارض قد كانوا عاشوا وطولوا

The reply to this point, which is in the negative, runs thus:—

بدأت بحمد الله اذ هو اول وبعد اصلي على الذي هو افضل
فما صح اصلا قبل آدم آدم ولا امم من قبله تتنقل

The same question, with the reply in prose, begins thus:—

اولها هل كان قبل آدم آدم واعم جوابه هذا شيء لا يصح كما
ذكره غير واحد الخ *

Written in fair Naskh. Dated A.H. 1279.

No. 577.

fol. 23; lines 21; size $9 \times 6\frac{1}{2}$; 7×4 .

The Same.

Another copy of the same Written in good Naskh. Dated
A.H. 1289

Scribe ابو النجا صالح سعد

No. 578.

fol. 10; lines 21: size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 4$.

رد الجاهل الى الصواب

و

الحق اليقين

RADD AL JÂHIL ILÂ AŞ ŞAWÂB
WA
AL HAQQ AL YAQÎN.

(Two small treatises on two different points of theology by the same author, bound in one volume.)

Foll. 1-8. Radd Al Jâhil Ilâ Aş Şawâb. A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense or in an allegorical sense only, such powers being derived from God and to be attributed to Him alone. The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid. The present treatise was composed in less than a single day in A.H. 1090.

Beginning:—

الحمد لله شارح الاحكام و مبين الحلال و الحرام اما بعد فيقول
العبد الفقير عبد الغني بن اسماعيل الذبلي الحنفي القادري
المقشبدى هذه رسالة عملتها في صحة نسبة التأثير الى كل شيء
بحسب الظاهر على يد الانسان الولى وغيره من الميت و الحي النج *

The colophon runs thus:—

صنفنا هذه الرسالة اقل من نصف يوم سنة احدى و تسعين و الف

النج *

Foll. 8^b-10. Al Haqq Al Yaqîn. A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish. The present treatise was composed at one sitting in A.H. 1108.

Beginning:—

الحمد لله الفتح العليم هذا كتاب كويم عملته في
مجلس واحد يوم الثلاثاء و السابع عشرين من صفر سنة ثمان و مائة

و الف و سميته الحق اليقين اعلم ان كل انسان حادث
جميعه ليس منه شئ قديم الخ *

Author: 'Abdalḡani bin Ismā'il An Nābaluṣī إسماعيل بن اسماعيل النابلسي, the most famous Ḥanafi scholar and author of his age, who composed a large number of works. In all, 85 works of the author are enumerated in Brock., vol. ii, pp. 345-48. He received spiritual training under two orders of Ṣūfi-m, viz., the Qādirīyah and the Naqṣhbandīyah. He was born in A.H. 1050, and died in Damascus A.H. 1143 = A.D. 1730. See Silk Ad Durar, part iii, pp. 31-38; Tâj at Tabaqât, vol. xii, fol. 557.

Both the treatises are written in Naskḥ, and by the same scribe. Not dated: apparently 12th century A.H.

No. 579.

fol. 12: lines 35: size 10 × 7: 7 × 4.

الصارم الهندي

AṢ ṢĀRAM AL HINDĪ.

A treatise composed in Mecca, A.H. 1094, consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Ṣūfi, Mujaddid as Sihrindī¹ (d. A.H. 1035 = A.D. 1626), contained in his Maktūbât (for a copy of which see this Library's Persian Hand-list, No. 1388). The questions referred to above were sent by Indian scholars to the scholars of Mecca in A.H. 1093, with the object of eliciting their views on the doctrines of Mujaddid.

Author: Ḥasan bin 'Alī al al Ḥanafi 'Ajami الحسن بن علي العنفي, a famous scholar of the 12th century A.H., who had settled permanently in Mecca. See Ḥadâ'iq al Ḥanafiyyah, p. 456. He was a disciple of the famous Ṣūfi of Mecca, Ibrâhīm bin Ḥasan al Kūrânî (d. A.H. 1101 = A.D. 1689; see Silk Ad Durar, vol. vi, p. 5).

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين اما بعد فقد ورد من الهند
الى الحرمين في اثناء ثلاث وتسعين شوال عن احمد السرهندي وعن

¹ The present spelling is that given in Subhat al Marajañ, fol. 107; but commonly the word is spelt Sarhandi.

كلماته الشنيعة المذقولة من مكتوباته و عن تلفظ بها و اعتقدها او زوجها
فاشار علي مولانا الشيخ الملا ابراهيم بن حسن الكوراني ان اجيب على
ذلك السؤال فلستعذت بالله الخ *

The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his Shaikh, Ibrâhîm al Kûrânî, to reply on the subject. He further refers briefly to the punishments (imprisonment in Guwâliyâr Fort, and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângîr (A.H. 1014-1037 = A.D. 1605-1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid, which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had mercy on him.

اما احمد السرهندي فقد عرفه ... الشيخ عبد الحق الدهلوي الحنفي
ورفيقه فى الطريق تاج الدين العثماني الا ان الشيخ عبد الحق تطف
به في رسالته التي كتبها اليه و بين له فيها قبح ما هو عليه حيث قال و اظن
انك في باطنك لست كما كتبت و كذا تطف به معاصره حيث لم يخبروا
سلطان الهند السلطان جهانغير بن جلال الدين اكبر الا بتدقيصه لسيدنا ابي بكر
الصادق رضى الله فاهانه و امر بتنف لحيته و حبسه ... في قلعة قواليار
الخ *

The following eminent Sûfis and scholars, who criticised Mujaddid's *Maktûbât*, are quoted:—

I. 'Abdalḥaqq Ad Dihlawî (*d.* A.H. 1052 = A.D. 1642).

II. Ibrâhîm al Kûrânî (*d.* A.H. 1101 = A.D. 1689).

III. Muḥammad bin 'Abdar Rasûl al Barzangî (*d.* A.H. 1103 = A.D. 1691).

Each of the unlawful doctrines of Mujaddid, taken from *Maktûbât*, which is translated into Arabic prefaced by the word *منها* (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair Naskh. Dated A.H. 1118.

No. 580.

fol. 357 ; lines 19 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

حجة الله البالغة

ḤUJJAT AL ALLÂH AL BÂLĪĠAH.

A beautifully written and illuminated copy of an excellent work, looked upon as a standard authority on theology, and marked by special critical acumen. The work deals with the main theological points, and is based on the Qur'ân, Ḥadīṣ and the opinions of reliable authorities.

Author: Aḥmad bin 'Abdarrāḥīm عبد الرحيم بن احمد, commonly called Shâh Waliallâh شاه ولي الله (d. A.H. 1176 = A.D. 1762 : see Lib. Cat., vol. v, part i, No. 125).

Beginning :—

الحمد لله الذي فطرنا على ملة الاسلام *

The work has been repeatedly lithographed in India, and was printed in Bûlâq, A.H. 1294.

Written in Nas'ta'liq. Dated A.H. 1240.

No. 581.

fol. 4 ; lines 16 ; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الخريدة البهية

AL K̲HARĪDAT AL BAHĪYAH.

A versified treatise on theology, containing 70 couplets, dealing with certain important points of the subject.

Author: Aḥmad bin Muḥammad al 'Adawī ad Dardirī احمد بن محمد العدوي الدرديري, a scholar of the 12th century A.H. He was born in A.H. 1127, and died in A.H. 1201 = A.D. 1786 ; see Brock., vol. ii, p. 353. The author himself composed a commentary on the present treatise ; for a copy of which see Berlin, No. 2454. A gloss on this commentary, by Aḥmad bin Muḥammad aṣ Ṣâwī (d. A.H. 1241 = A.D. 1825), is mentioned in Cairo, vol. ii, p. 18.

Beginning :—

يقول راجي رحمة القدير اي احمد المشهور بالدرديري
الحمد لله العلي الواحد . العالم الفرد الغني الماجد

Written in fair Naskh. Not dated : apparently 13th century

No. 582.

foll. 27; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

الدر النضيد في اخلاص كلمة التوحيد

AD DURR AN NADÎD FÎ IKHLÂSÎ
KALIMAT AT TAWHÎD.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدعاء بالاستعانة), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet; but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islâm.

Author: Muḥammad bin 'Alī ash Shawkānī محمد بن علي الشوكاني (d. A.H. 1250 = A.D. 1834; see Lib. Cat., vol. v, part ii, No. 330) He was a scholar of independent spirit, and was not a follower of any of the four schools (Ḥanafī, Mālikī, Shāfi'ī and Ḥanbalī). In his work, Al Qaul al Muḥid, he holds that it is not compulsory in Islâm to be a follower of any of these four schools.

Beginning:—

احمدك لا احصى ثناء عليك انت كما اثنيت على نفسك *
 * الحمد لك لا احصى ثناء عليك انت كما اثنيت على نفسك *

The author says, in the preface, that the present work consists of replies to questions referred to him by one Aḥmad bin Muḥammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A.H. 1292.

The treatise was recently printed (A.D. 1923) in Cairo.

Written in fair Naskh. Dated A.H. 1292.

Scribe: حسن بن محمد.

No. 583.

foll. 29; lines 11; size 8×6 ; $6 \times 3\frac{1}{4}$.

تسويلات الفلاسفة

TASWÎLÂT AL FALÂSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islâmic principles. The author divides such theories into three classes.

i. Theories directly contrary to Islamic principles are dealt with under the heading **تسويل** (Fictions of the Philosophers).

ii. Theories not inconsistent with Islamic beliefs are dealt with separately.

iii. Theories in agreement with the Qur'ân are denoted by the words **موافق وقول حق**. For the rest, the arrangement and divisions of the present work are the same as in *Hidâyat al Hikmat*, a well-known work on philosophy by Aṣiraddin (d. A.H. 663 = A.D. 1264; see Brock., vol. i. p. 464).

The work is divided into two main divisions **الآهيات** and **الطبيعيات**, and includes a **Khâtimah** (epilogue). Each of the two main divisions of the work is subdivided into three **Fanns** **فن**.

I. **الطبيعيات** (Physics).

i. Foll. 1—8^a. The first Fann deals briefly with indivisible atoms, matter and form, motion, place and time **الفن الاول فيما بعم الاجسام**.

ii. Foll. 8^a—14. The 2nd Fann deals with the heavens, the universe and the celestial spheres **الفن الثاني في الفلكيات**.

iii. Foll. 15—19. The 3rd Fann deals with the elements, divided into two parts, **الفن الثالث في العناصر**.

II. **الآهيات** (Metaphysics).

i. Foll. 20—23^a. The first Fann deals with the principles, classes and divisions of existence **الفن الاول في التقاسيم الاولى للوجود**.

ii. Foll. 23^a—26. The 2nd Fann deals with the existence of God and His attributes **الفن الثاني في العلم بالصانع وصفاته**.

iii. Foll. 27—29. The 3rd Fann deals with the angels **الفن الثالث في الملائكة**.

III. The **Khâtimah** (epilogue) summarises in 5 lines the rejected and accepted theories.

Beginning:—

سبحان الله العزيز الحكيم و تحيات على رسوله الرؤف الرحيم وبعد
فهذه تسويلات عن انفس الفلاسفة مع شيعي ما فيها من الاعوجاج و اما التوكل
على الله القوي الغالب و اليه الاحتياج و انا عبد الله رب الفلق الفغير ابو
سعيد ظهور الحق *

Author:—Abû Sa'id Zahûralḥaqq **الحق** ظهور الحق, a well known scholar, of the 13th century A.H. of Patna. This author is mentioned incidentally in *Mir'ât al Kaunain*, p. 452. Ḥasrat in his *Kulliyât*, fol. 108^v, gives the date of his death as A.H. 1279. One Mu-

father of the founder of that school. Hence the present author is sometimes known as ‘Abdalwahrâb. He was born in ‘Ainiyah (a city in Najd), A.H. 1115 = A.D. 1703. He went through a course of Arabic literature under his father and some others. He spent some years in travel in different parts of Arabia, and in the study of the Qur’anic branches, tradition and jurisprudence. He also spent some time at Ispahân in the society of learned men. In A.H. 1153 he returned to his native place, where he organised the new school, and began to preach and to proselytise. We are told by two reliable contemporary scholars, the author of *Aṣ Ṣawâ’iq* (No. 588 below) and the writer of the *Taqriḍ* on the same, that Muḥammad bin ‘Abdalwahrâb put forward a number of unsound principles and unwarranted theories, and so strictly limited the scope of Islam that it would hardly be possible for us to count even one-third of the entire Muhammadan population, either of the past or the present age, as embraced within it. According to the principles of his school, even many leaders of Islam, including leading Ṣūfis and scholars, are guilty of infidelity, and as such are liable to be declared non-Muhammadans. However, a large number of the people of Najd adopted his views. His growing influence excited the opposition of the rulers of the district, who compelled him to leave the place. He left Najd for Dar‘iyah, where he took asylum under the protection of the Amir of that place, Muḥammad bin Sa‘ūd, who favoured him and showed him marked sympathy. Soon after, he gave the Amir his daughter in marriage; and this greatly strengthened his position. This matrimonial alliance, together with the arresting power of his personality, gave a great impetus to his cause; and thus the number of his followers increased considerably. In A.H. 1170, he and the Amir jointly, with the object of establishing a new independent empire, declared a Jihād (holy war) against Muhammadan kings, chiefs and rulers, who disregarded the doctrines of his school. The author of *As Suḥub* on fol. 171^a, tells us that a number of scholars, who opposed his views, were killed under his orders; and that he specially deputed a man to kill his own brother, Sulaimân, for composing *Al Faṣl al Khitâb*, a work containing a full criticism and refutation of Muḥammad bin ‘Abdalwahrâb’s doctrines. This Jihād was successful in certain parts of Arabia. On the Amir’s death in A.H. 1179 A.D. 1765, his son ‘Abdal‘aziz, and the grandson of the founder of the school, succeeded him, and continued fighting, giving fresh impetus to the new school. In A.H. 1206, after the founder’s death, ‘Abdal‘aziz combined in his own person the religious as well as the military leadership, and in this joint capacity pushed his conquests to the remotest corners of Arabia. He wrote

a letter to Fath 'Ali Shah, the king of Persia, drawing his attention briefly to the innovations adopted by the Shī'a sect, and explaining the main principles of his school. For this letter and the King's reply to it, see Persian Hand-list, No. 1334. The writer was suddenly killed by a Persian fanatic in A.H. 1218 = A.D. 1803. He was succeeded by his eldest son, Sa'ūd, who was as talented as his father, and even braver. He captured Mecca and Medina, and nearly the whole of Arabia fell under his sway; while he also gained many notable victories over the Turks. His death in A.H. 1229 = A.D. 1814, however, arrested the progress of the Wahnâbî dynasty. 'Abdallâh, the son of Sa'ūd, succeeded his father. Personally brave, he lacked the gifts requisite for a religious leader, and could not maintain his hold over the Arab tribes. In A.H. 1233 = A.D. 1817, he was taken prisoner by Ibrâhîm Pashâ, the leader of an expedition against him organised by the Turks and by Muḥammad 'Ali, the first Khedive of Egypt. He was sent to Constantinople, where he was beheaded in that year. Amin Shâmi (d. A.H. 1252 = A.D. 1836), in his work, *Ar Radd al Muhtâr*, in the chapter on بغا, makes the following interesting reference to these events:—

كما وقع في زماننا في اتباع عبد الوهاب النجدي خرجوا عن النجد
وتغلبوا على الحرمين وكانوا يفتكحون مذهب الحنابلة لكنهم اعتقدوا
انهم هم المسلمون وان من خالف اعتقادهم مشركون واستباحوا بذلك
قتل اهل السنة والجماعة وقتل علمائهم حتى كسر الله شوكتهم وظفر بهم
عساكر المسلمين عام ثلاث وثلثين ومائتين والـف *

Though this defeat decisively destroyed the power of the Wahnâbî dynasty, yet the doctrines of the school and the reforms introduced by its founder spread in certain countries, even in India. The first leader of the Wahnâbî movement in India was Sayyid Aḥmad, who was slain in A.D. 1831, in an engagement with the Sikhs under Shīr Singh.

Muḥammad bin 'Abdalwahnâb, the founder of the school and the author of the present work, died in A.H. 1206 = A.D. 1792. See Brock., vol. ii, p. 390; Ithâf, p. 413; Hughes' Dictionary of Islam, p. 659; Arabic Authors, p. 16; Faith of Islam, by Rev. Edward, Sell, p. 101.

Beginning:—

كتاب التوحيد وقول الله تعالى ما خلقت الجن والانس ليعبدون
وقوله لقد بعثنا في كل امة رسولا نوح *

For a copy of the present work see Br. Mus. Suppl., No. 220 2.
The work was recently printed in Cairo. A.H. 1342.

Written in fair Naskh. Dated A.H. 1258.

No. 586.

fol. 14, lines 21; size $8\frac{1}{2} \times 6$; 6×4 .

اصول الايمان

UṢŪL AL 'ĪMĀN.

Another work by the same Muḥammad bin 'Abdalwahhāb noticed under No. 585 above, expounding certain other doctrines of his school, divided into 12 Bābs.

The following note on the title-page tells us that the present is a revised and enlarged edition of the work, with certain additions by one of the author's sons:—

هذا كتاب اصول الايمان تأليف الشيخ الامام محمد بن عبد الوهاب
الفجدي وقد زاد فيه بعض الولادة زيادة حسنة الخ *

Beginning —

باب معرفة الله والايمان به عن ابي هريرة رضى الله عنه قال قال
رسول الله صلى الله عليه وسلم انا اغني الشركاء عن الشرك ومن عمل عملا
اشرك فيه معي غيري تركته وشركه رواه مسلم الخ *

Written in fair Naskh. Not dated: apparently 13th century A.H.

No. 587.

fol. 13, lines 28; size $12 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

شرح رسالة محمد بن عبد الوهاب

SHARḤ U RISĀLAT I MUḤAMMAD
BIN 'ABDALWAHHĀB.

A rare commentary on a treatise of Muḥammad bin 'Abdalwahhāb (for whose life see No. 585 above). The treatise enumerates certain acts and dogmas professed by Muhammadans which, being in the author's opinion contrary to Islamic principles and laws, stamp the doers and believers of the same as polytheists.

The name of the commentator is not known to us; but the fact that he refers to the author as *شَيْخَنَا* (my teacher) gives us reason to hold that he was one of his pupils, and is accordingly a scholar of the 13th century. A.H.

Beginning:—

قال رحمه الله محمد بن عبد الوهاب الحمد لله رب العالمين
و صلى الله على محمد و آله و صحبه و سلم و روى مسلم في صحيحه عن
عمر بن عبسة السلمي *

Written in fair Naskh. Not dated: apparently 14th century A.H.

No. 588.

fol. 291; lines 19: size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

الصواعق و الرعود

AS ṢAWĀ'IQ WAAR RU'ŪD.

A rare commentary on *At Tatfif*, a work of 'Abdal-'aziz, who succeeded Muḥammad bin 'Abdalwahrhâb as leader of the Wahrhâbi school; for both of whom see No. 585 above. *At Tatfif* is a work expounding the dogmas and theories of the school, composed by 'Abdal-'aziz in the form of a general notification addressed to the scholars and Qâdis of the world, inviting them to subscribe to the views of the said school. In the opinion of its author this treatise was based on such sound principles, and contained such excellent reasoning, that it was his firm belief that no one would be able to refute it. Hence the present commentator put himself forward to write a commentary refuting the author's views, and succeeded in refuting them by reference to the Qur'ân, Hadis and the works of reliable authors.

The commentary is preceded by a detailed Muqaddimah, divided into the following 5 Mawqafs, which contain an account of Muḥammad bin 'Abdalwahrhâb and a description of his dogmas and theories, together with a criticism and refutation of the theory given out by the followers of the Wahrhâbi school, that their doctrines agree with those of Ibn Taimiyah (*d.* A.H. 728 = A.D. 1328), Ibn Qaiyyim (*d.* A.H. 751 = A.D. 1351) and Ibn Muflih (*d.* A.H. 761 = A.D. 1361), the well-known doctors of the Hanbalî school.

- i. Foll. 3-31^a الأول فيما ورد عن رسول الله صلى الله عليه وسلم في خروج هذا الضلال المضل الخ *
- ii. Foll. 32-39^a الثاني في حدوث الفتنه ومشأها
- iii. Foll. 39^b-56 الثالث في مبادئ ابن عبد الوهاب لابن تيمية و الرد عليه
- iv. Foll. 57^b-63 الرابع في مبادئ ابن عبد الوهاب لابن القيم
- v. Foll. 64-67 الخامس في الرد عليه من كلام ابن مفلح فوم من اعدان العلماء *

The commentary proper begins on fol. 68. thus:—

و هذا ألوان الشروح في شرح رسالة اتطفييف و تبئين ما فيها من الزور
و الكذب و التكريف الخ *

Each passage of the text is quoted verbatim, and is underlined. The explanation of each underlined passage is followed by a refutation

The preface of the text runs thus:—

الحمد لله رب العلمين و العاقبة للمتقين و لاعدوان الا على الظالمين
قال الله تعالى ان الدين عندنا الاسلام و اس الاسلام شعادة ان لا اله الا الله
و الصلوة و السلام على محمد خاتم النبيين و المرسلين و على آله و صحبه
اجمعين من عبد العزيز ابن سعود الى من يراه من العلماء والقضاة في
الحرمين و الشام و العراق و سائر علماء الشرق سلام تليكم و رحمة الله و بركاته
الخ *

Commentator:—Abdallâh bin Dâ'ud az Zubairi دؤد بن دؤد az Zubairi (Basra), a scholar of vast information, who was born in Zubair (Basra), and studied under Muḥammad bin Firuz (d. A.H. 1216 = A.D. 1801) and some others. He died in A.H. 1225 = A.D. 1810; see As Suḥub, fol. 155^b, where the present commentary is mentioned, with the remark that it is not only a commentary on At Taṭfiif, but is also to be regarded as an excellent independent work in refutation of the Wahhâbi dogmas.

Beginning:—

الحمد لله الذي جعل الافعال ميزان اقوال فمن ادعى ما ليس فيه
كذبته شواهد الاحوال و من اتبع هداة فقد فاز بمغاة اما بعد فانه لما اظهر
ابن عبد الوهاب و دعى الى ما زخره من الا باطيل و ابتدع و شهر

سيف الفتنة على المسلمين و امر بتكفيرهم و قتلهم اجمعين و جزه
 بتظليل الامة من ستمائه عام و زعم انه لا يصح الاسلام الا يديه و اوجب الهجوة
 لله و ارسل كتبه و مراسيله الى البلدان يدعوا اهلها بزعمه الى توحيد الرحمن
 فمن تبعه و ترك ما هو عليه فهو المؤمن و من خالفه فهو الكافر
 المشرك و ان كان من اكابر العلماء النج *

Copies of two eulogistic reviews (in 8 foll.) of the present work are attached at the beginning.

i. Foll. 1-4^a. Copy of the review, dated A.H. 1210, by Muḥammad bin Firuz, teacher of the commentator, as noticed above.

ii. Foll. 4^b-8. Copy of the review, dated A.H. 1210, by one Muḥammad bin ʿAbdallaṭif.

The dates of the above-referred to reviews suggest that the present commentary was composed in or before A.H. 1210.

Written in fair Naskḥ. Dated A.H. 1270.

No. 589.

foll. 138; lines 19; size $7\frac{1}{3} \times 5\frac{1}{3}$; $5 \times 3\frac{1}{2}$.

مصباح الانام و جلاء الظلام

MISBĀḤ AL ANĀM WA JALĀʾ AZ ZALĀM.

A rare work in refutation of the theories and doctrines of Muḥammad bin ʿAbdalwahrhāb, the founder of the Wahhābī school (see No. 585 above), divided into 17 Faṣls. The present work, which was composed in Mecca, is the second of the two works of this author on the subject. The author refers in the present work to his earlier work on the subject, which is known as المنكر على الاكابر. Seven reliable works on the same subject by different authors are quoted and referred to by our author, of which he specially mentions the work No. 588 above.

Author: ʿAlawī bin Aḥmad bin Ḥasan bin ʿAbdallāh bin Aḥmad bin al Ḥaddād العبداد أحمد بن عبد الله بن أحمد الحداد, a Shāfiʿī scholar of Arabia, who flourished in the 13th century A.H.

Beginning:—

الحمد لله كاشف الكرب و مجلى الخطوب النج *

The copy is not dated; but the fact that the words *كان الله*, and *عنى الله عنه* (which are never used except when referring to a living person) are used by the scribe of the author gives us reason to hold that the present copy was written in the 13th century during the life-time of the author.

We are not acquainted with any other copy of the present work. Written in Naskh.

No. 590.

fol. 133; lines 26; size 10×7 ; $8\frac{1}{2} \times 5$.

منهاج التنزيه

MINHÂJ AT TANZÎH.

A Wahhâbi work in refutation of *Şulh al Ikhwân*, which comprises a *Muhâkamah* (comment and decision) on the disputed points between *Muhammad bin Abdalwahhâb* and others, composed by *Dâ'ud bin Sulaimân*, a scholar of *Baghdâd* of the 13th century A.H.

Author: *Abdallaţif bin Abdarraḥman bin Ḥaṣan* عبد المطفى بن حسن, a Mufti of *Najd* of the 13th century A.H., belonging to the Wahhâbi school. In the preface he tells us that the above-mentioned *Şulh al Ikhwân* is not worthy to be called a *Muhâkamah*, as its author did not take an impartial view in that work, but rather himself took part against *Muhammad bin Abdalwahhâb*. Hence the present work was written in refutation of the same. The passages from *Şulh al Ikhwân* are introduced by the words, *قال العرفى* and the refutation by the word *الجواب*.

Beginning:—

الحمد لله الذي بعث في الاميين رسولا يتلوه عليهم آياته و قد رفع
الى رسالة سماها علم الاخوان فيها من تحريف الكلام و الكذب على اهل
العلم عن مواضع النج *

The following note on the title-page indicates the author's name as well as the title of the work:—

منهاج التنزيه و التقديس في الرد على المبطل داود بن سليمان بن
جرجيس شيخنا علامة الوقت مفتي الديار الفجدية ... عبد الطيف
ابن الشيخ عبد الرحمن بن حسن *

The colophon runs thus:—

آخر ما وجدنا من هذا الكتاب المسمى بمذئاج القديس فى الرد
على داود بن سليمان بن جرجيس الخبيث *

The work seems to be rare, not being mentioned in any catalogue.

Written in fair *Nasḥ*. Not dated; apparently 13th century

A.H.

SHĪ'A THEOLOGY.

No. 591.

fol. 235, lines 24; size 10 × 7; 7 × 4.

تمام النعمة فى اثبات الغيبة وكشف الحيرة

TAMÂM AN NI'MAH FÎ IŞBÂT AL- ĠAIBAH WA KASHF AL ḤAIRAH.

(Designated in *Kashf al Ḥujub*, fol. 120, *Kitab Al Ġaibah*.)

A rare work, containing a detailed exposition of the *Shī'a* theory that Muhammad bin Ḥasan, the 12th and last Imâm of their sect, is not dead, but is alive, though he is out of our sight. (This theory is called *Al Ġaibah*.) According to *Shī'a* belief, the above-mentioned Imâm will reappear at the appointed time; and full particulars of when that time will be are given in the present work. In support of his theory, the author enumerates in detail cases of *Ġaibah* which have happened to other prophets, and quotes several *Ḥadīṣ* on the point. The present theory is criticised by Ibn Taimiyyah, a Sunni scholar (see No. 528 above).

In the preface, the author tells us that he was led to compose the present work because of the disbelief in *Al Ġaibah* of the people of *Nishâpûr* and their hesitation to accept the doctrine, and also because of a dream in which Ali (the 4th Caliph) urged him to write it.

Author: Abû Ja'far Muhammad bin 'Alî bin Ḥusain bin Mûsâ bin Bâbwaih al Qummi ابو جعفر محمد بن على بن حسين بن موسى بن بابويه

الحمد لله الواحد الفرد الصمد الحي القادر الحكيم قال الشيخ
ابو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي
ان الذي دعاني الى تأليف كتابي هذا اني لما قضيت وطري من
زيارة علي بن موسى الرضي رجعت الى نيسابور فقامت بها فوجدت
كثيرا من المختلفين الى من الشيعة قد حيرتهم الغيبة ودخلت في امر
القائم عليه السلام الشبهة وعدلوا عن طريق التسليم الى الآراء والمقائيس
النج *

Beginning :—

الحمد لله الواحد الفرد الصمد الحي القادر الحكيم قال الشيخ
ابو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي
ان الذي دعاني الى تأليف كتابي هذا اني لما قضيت وطري من
زيارة علي بن موسى الرضي رجعت الى نيسابور فقامت بها فوجدت
كثيرا من المختلفين الى من الشيعة قد حيرتهم الغيبة ودخلت في امر
القائم عليه السلام الشبهة وعدلوا عن طريق التسليم الى الآراء والمقائيس
النج *

Only one other copy of the work is known to us, for which see
Berlin, No. 2721, where the work is designated كمال الدين ونعم النعمة
في اثبات الغيبة وكشف العبرة.

Written in fair Naskh. Dated A.H. 1044.

No. 592.

fol. 258: lines 19: size $9 \times 5\frac{1}{2}$: $7 \times 3\frac{1}{2}$.

الاحتجاج AL IḤTIJĀJ.

A collection of the controversies of the Prophet with idolaters, Jews and Christians, also of the controversies of the 12 Imāms with their opponents, relating to theological and legal points. The controversies take the form either of public expositions of doctrine, or of set debates, or of written disputations. The main object of the author, in his collection of the controversies of the 12 Imāms, is to obtain support for the Shī'ā theories and their legal system from the records of those controversies, which deal almost exclusively with the subject of Imāmat and important legal points. The author, first of all, in an introduction to the work, upholds the admissibility under Islamic law of controversy on religious topics on the authority of the Qur'ān, Ḥadīṡ and standard works.

Author: Abū Maṣṣūr Aḥmad bin 'Alī bin Abī Ṭalīb at Ṭabrasī
ابو منصور احمد بن علي بن ابي طالب الطبرسي. There are two authors

known as Ṭabrasī, one being our author, and the other Rāḍiaddin at Ṭabrasī (*d.* A.H. 548 = A.D. 1153). Some authorities confuse the two, and have ascribed the present work to Rāḍiaddin—as, for example, India Office, No. 166, and Brock., vol. i. p. 405. On the other hand Ibn Shahr 'Āshūb (*d.* A.H. 588 = A.D. 1192; see *Kaṣḥf al Hujub*, fol. 141), in his work, *Al Ma'ālim*, and the author of *Muntahā al Maqāl*, fol. 256, together with certain other biographers, are emphatically of the belief that Abū Maṣ'ūr is the author of the work. See *Kaṣḥf al Hujub*, fol. 8ⁿ, where the present point is discussed and the authorship of Rāḍiaddin is rejected. The date of the death of Abū Maṣ'ūr is not given by his biographers; but it would appear that he belonged to the 6th century A.H. from the fact that he mentions Abū Ja'far Maḥdi, a traditionist of the 6th century A.H., as one of the *Shāikh*s from whom he received direct transmission, as appears from the following passage on fol. 21^a :—

حدثني به السيد العالم العبد ابو جعفر مهدي بن ابي حرب
الكسيني الموعظي رضي الله عنه قال حدثني الشيخ الصدوق ابو عبد الله
جعفر بن محمد قال حدثني الشيخ السعيد ابو جعفر محمد
بن علي بن الحسين بن موسى بن بابويه القمي النخ *

Further, the above-mentioned Shahr 'Āshūb, who died in A.H. 588 = A.D. 1193, refers to Abū Maṣ'ūr in words used only of the dead, which gives us reason to hold that he died before A.H. 588. Four other works of Abū Maṣ'ūr viz., *الكافي في العقده*, *مفاخرة الطلبة*, *فضائل الزعماء* and *ناريخ الائمة* are mentioned by his biographers. For the first two see *Kaṣḥf al Hujub*, fol. 112ⁿ, 142, respectively, and for the last two works see *Muntahā al Maqāl*, fol. 256.

Beginning :—

الحمد لله المتعالي عن صفات المخلوقين النخ *

For other copies of the work see India Office, No. 166; 'Āṣifiyah Library, No. 549.

Written in good Naskh. Not dated; apparently 10th century A.H.

No. 593.

foll. 15: lines 15: size $6\frac{1}{2} \times 3\frac{1}{2}$: 5×2

تجريد العقائد

TAJRÎD AL 'AQÂID.

A well-known and useful, concise treatise on theology divided into the following 6 Maqsads:—

(i) On *أمور عامة* (fundamental principles): (ii) *الجواهر والأعراض* (substance and accident): (iii) *بسات الصانع ومفانده* (proof of the Maker and of His attributes): (iv) *النبوة* (the nature of the mission of a Prophet): (v) *الإمامة* (the nature of the mission of an Imâm): (vi) *المعاد* (the end of the world). Each Maqsad is sub-divided into several Fasl.

Author—Abû Ja'far Nasiraddin Muhammad bin Muhammad bin al-Hasan at-Tûsî *الحسن الطوسي* "الحسين", the most prominent Shîra scholar of Persia of his age learned in scientific branches such as philosophy, theology, logic, astronomy and astrology. Most of his compositions are on these subjects, and are regarded as standard authorities. He is the author of a large number of works in the Arabic and Persian languages: of which 25 Arabic works are mentioned in Brock, vol. i, p. 508. The author was the director of the astronomical observatory at Marâğa. He is also known as an active politician. It was on his advice that Halâkû Khân attacked Bâgdâd, and he was the prime mover in the famous and lamentable events of A.H. 656 which ended in the slaying of the Caliph Musta'sim (A.H. 649-656 = A.D. 1242-1258) along with several thou and Abbasides, in Bagdad. The author is sometimes criticised for the inappropriate language used of the Sunnis and the first three Caliphs in the 4th and 5th Maqsads of the work: but Asîdoddin, the author's son, defends his father from this charge, pointing out that he did not live to complete the work, and that the 4th and 5th Maqsads in question were added by Hillî (*cf.* A.H. 726 = A.D. 1326, in regard to whom see No. 594 below) one of his pupils, who is generally regarded by the Sunnis as prejudiced against them. Cf. the following passage found in Carro, vol. II, p. II, —

كان النّس منخلفين في أن هذا الكتاب (التجريد) لخواجه
نصير الدّين أمّا فسأل الله خواجه أصل الدّين حين ذاك قال كان
والدّي وضع إلى باب الإمامة ربوني فكملة ابن المطهر *

Apart from the points disputed by the Sunnis, the work has been generally appreciated; and a number of scholars of both the Sunni and Shi'a sects have devoted careful study to it, and have produced commentaries, glosses, and annotations on it, to which Hâj. Khal. vol. i. p. 63. refers, as follows:—

وهو كتاب مشهور اعتنى به الفحول وتكلموا فيه بالبر والقبول الخ *

Ṭûsî (the author) was born at Ṭûs in A.H. 597 not in A.H. 607, as given by Brockelmann, vol. ii. p. 508, and by Huart in History of Arabic Literature, p. 321. He died in A.H. 672 = A.D. 1273. See Brock., loc. cit. Majlis vii of Majâlis al Mu'minin: Mujmal Faṣiḥi, fol. 189; Habib as Siyar, vol. iii. part i. p. 60; Fawât al Wafayât, vol. ii. p. 186; Muntahâ al Maqâl, fol. 192; Browne, Literary History of Persia, vol. ii. pp. 484-6; Arabic Authors, p. 107. Dr. Rieu, in his Persian Cat. vol. ii. p. 441, is wrong in giving the date of Ṭûsî's death as A.H. 691.

Beginning:—

اما بعد حمد واجب الوجود ... سميته بتجريد العبد *

For other copies of the treatise see Berlin, No. 1745; Leipzig, No. 109-21; Pet., No. 242; Bodl., vol. i. Nos. 129, 172, 520; Escur., Nos. 615, 641, 648, 687. The text has been printed along with printed commentaries on the work.

Written in Nasta'liq. Dated A.H. 1068.

No. 594.

fol. 135, lines 15, size 6 × 3½; 5 × 2½.

شرح تجريد الكلام

SHARḤ U TAJRÎD AL KALÂM.

(Designated, in Muntahâ al Maqâl, Kashf al Mûrâd.)

An incomplete copy of a commentary on the 3rd and 4th Maqâds of the preceding treatise. A note written by some reader on the title-page, running thus, *آیات شروح تجرید جمال الدین المظفر*, tells us that the present MS. is part of the commentary on Tajrid by Haffi. Passages from the text, which are quoted verbatim, are introduced by the word *قول*, and the commentary on the same by the word *اقول*, which we know from Hâj. Khal., vol. i. p. 63, was the system observed by Haffi in his commentary. Further, the passages quoted from Haffi's commentary by other commentators on Tajrid (see Nos. 594, 596, 797 below) are found verbatim in the present MS. We may, therefore, accept the statement

contained in the above-mentioned note that the present MS. is part of Hilli's commentary on Tajrid, composed in A.H. 694. The beginning of the commentary, as given in India Office, Nos. 471-14. 694. is as follows:—

الحمد لله القاهر سلطانه العظيم شأنه النخ *

The present incomplete copy begins thus:—

قال المقصد الثالث في اثبات الصانع تعالى و صفاته و آثاره و فيه
فصول الاول في وجوده تعالى الموجد (الموجود) ان كن واجباً فهو المطلوب
و الا استلزم لاستحالة الدور و التسلسل اقول يريد اثبات واجب الوجود تعالى
و بيان صفاته و بيان ما يجوز عليه و بيان ما لا يجوز و بيان افعاله و آثاره النخ *

Hilli, whose full name is as follows: Jamāladdīn Ḥasan bin Yūsuf bin ʿAlī bin Al Muṭahhir al Hilli جمال الدين حسن بن يوسف بن علي بن المطهر الحلي, was a prominent Shīʿa scholar, jurist and author of his age. He was born in A.H. 648. He studied religious subjects under his father and some others, and the scientific branches under Tūsī (see No. 593. above). Though Hilli is not regarded as the equal of Tūsī in philosophy and logic, yet he surpasses his teacher in tradition and jurisprudence. His compositions on different branches of learning exceed 500 in number. He is specially known among Sunnis for his prejudice against them; and is criticised for the inappropriate language which he uses of the Sunnis and of the first 3 Caliphs. He died in A.H. 726 = A.D. 1326. See Brock., vol. ii, p. 164; Muntahā al Maqāl, fol. 92^a; Manhaj al Maqāl, fol. 73^a; Ḥabīb as Siyar, vol. iii, p. 112.

For another and complete copy of the commentary see India Office, No. 471-14. The work was lithographed in Tih-rān, A.H. 1310. Written in Nastaʿliq. Dated A.H. 1032.

Scribe: محمد قزايي.

No. 595.

fol. 144; lines 24; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

تسديد القواعد

TASDĪD AL QAWĀʿID.

A very valuable copy of a commentary on Tajrid (see No. 593 above). The present is the earlier of the two famous commentaries

on the work by two well-known Sunnī scholars, and is known as *الشرح القديم*. (The old commentary.) The commentator praises the text and its author at length in his preface; but, on points of difference between *Shi'â* and Sunnī doctrine, he does not fail to criticise the views of the author, and to point out his misapprehensions. The commentary proved itself specially useful to scholars: and scholars, both Sunnī and *Shi'â*, have composed glosses on it and annotations. See *Hâj. Khal.*, vol. i, p. 63.

By *Shamsaddīn Maḥmūd bin 'Abdarrahmān al Iṣfahānī* شمس الدين محمود بن عبد الرحمن الإصفهاني (d. A.H. 749 = A.D. 1348; see No. 521 above).

Beginning:—

الحمد لله المتوحد بوجوب وجود وسميته بتسديد القواعد الخ *

For other copies of the work see *Leid. No. 2009*; *Br. Mus. Suppl., No. 182*; *India Office, No. 406*.

The following colophon, and a note below the same, tell us that the present MS. was transcribed from an autograph copy of the commentary by *Qâḍī Sirâjaddīn al-Hindī*, one of the author's pupils.

The colophon runs thus:—

وقع الفراغ من تعليقه (من نسخة المصنف التي بخطه) يوم
الأربعاء في السابع والعشرين سنة أربع وثلثين و سبعمائة *

The note below the colophon runs thus:—

هذا الشرح بخط القاضي سراج الدين الهندى تلميذ الشارح *

The scribe, *Qâḍī Sirâjaddīn al-Hindī*, whose full name is 'Umar bin *Ishâq bin Aḥmad*, was a native of Delhi who, after completing his studies in India, left that country for Egypt, where he attended the lectures of the present commentator for a considerable period; and soon after he was appointed a *Qâḍī* of the place, and finally was raised to the rank of Chief Justice. He died in A.H. 773 = A.D. 1371; see *Ad Dûr al Kâminah*, vol. ii, fol. 93; *Raf'al Iṣr*, fol. 183.

No. 596.

fol. 194; lines 27; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another beautifully written copy of the preceding commentary. Written in Naskh, within gold-ruled borders. It bears a frontispiece.

A complete index of the contents in five foll. written by the scribe of the copy, is found at the beginning. Not dated: apparently 9th century A.H.

Scribe: *مروى حافظ "ملائك" محمد*.

No. 597.

foll. 363; lines 23; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$

الحاشية على تسديد القواعد

AL HÂSHIYATU 'ALÂ TASDÎD AL QAWÂ'ID.

A very popular and useful gloss on the preceding commentary, which was introduced into the curriculum of higher studies in Theology in the Madrasahs of Constantinople during the life-time of the writer of the gloss. Many scholars have directed their special attention to the present gloss, and have produced several annotations of the same. See Hâj. Khad., vol. i. p. 63.

By 'Ali bin Muhammad *علي بن محمد*, commonly called As Sayyid ash Sharif al Jurjâni (*d.* A.H. 816 = A.D. 1413; see Lib. Cat. vol. v. part ii. No. 356).

Beginning:—

فوائد اما بعد حمد واجب "توجد على نعمته خص بالذكر من عظمته

*"علي على ما شئنا خص به "الذي الوجوب" داني النج **

For other copies of the work see Berlin Nos. 1748-50; Leipzig No. 388; Br. Mus. Suppl. No. 183; India Office, Nos. 407-8; Cairo vol. ii. p. 17.

Written in Nasta'liq. Not dated: apparently 9th century A.H.

No. 598.

foll. 389; lines 25; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

شرح تجريد الكلام

SHARHU TAJRÎD AL KALÂM.

The second of the two well-known commentaries on, Al Tajrid referred to under No. 595 above, and known as *الشرح الجديد* (the new

commentary), dedicated to Sultān Abū Sa'id (A.H. 855-872 = A.D. 1452-1467) of the Timūrid dynasty. The present commentary, besides incorporating the materials of Isfahānī's commentary, contains many useful explanations and critical notes, specially on the disputed points between the Shī'ā and Sunnīs. This makes it a more comprehensive piece of work than Isfahānī's; and it has been much more often annotated than the latter, which testifies to its superior value as a work of reference. See Hāj. Khel., vol. i, p. 63.

By 'Alīaddin 'Alī bin Muḥammad al Qushjī علاء الدین علی بن محمد قوشجی, the favourite scholar of Sultān Ulūḡ Big (*d.* A.H. 850-853 = A.D. 1447-1449) of the Timūrid dynasty. He was a scholar of special fame in his age in Philosophy, Theology, Logic, Astronomy and Mathematics. His father was one of the servants on the staff of Ulūḡ Big; and the author, in his boyhood, used to look after his falcons. Hence he is known as Qushjī (the falconer). Thus he gained the favour of Ulūḡ Big from his very boyhood. He studied under Qāḡizādah (*d.* A.H. 815 = A.D. 1402) and many others. He completed his studies in Kirmān, where he composed a treatise on the Moon. On his return from Kirmān to Samargand, he presented the treatise to Ulūḡ Big, who was famous for his devotion to Astronomy and Astrology. The Sultān's work on astronomical and chronological tables, under the title of کتاب جدید سلطانى, which was composed with the co-operation of the author, is looked upon as a standard work on the subject. The Sultān fully appreciated the treatise of the young scholar, and recognised his merits, and appointed him director of the Astronomical Observatory which he himself had erected in Samargand. Qushjī, some time after Ulūḡ Big's death, came to Tabriz, and made himself known to Ḥasan, the Sultān of Tabriz. Ḥasan, marking the intelligence of our author, deputed him to Constantinople to discharge the responsible political task of negotiating a treaty of peace between himself and Sultān Muḥammad II (A.H. 855-886 = A.D. 1451-1481) of the Ottoman dynasty. On the success of his mission, he received special recognition from both the Sultāns, and returned to Tabriz. Soon after, Muḥammad II called our author to Constantinople. On his way there, he composed a work on Mathematics, which he entitled *Risāla'i Muḥammadiyah*; and this he presented to the Sultān on his arrival. He was at first appointed the personal adviser of the Sultān; but his literary tastes led the author to request the Sultān for an appointment in the education service, and he was appointed Principal of the Madrasah Ayâ Sūfiyah. He died in A.H. 879 = A.D. 1474. See Brock., vol. ii, p. 234; Rieu, Persian Catalogue, vol. ii, p. 456; *Ḥadā'iq al Ḥanafiyah*, p. 332.

The preface of the commentary is wanting in our copy, which begins without the preface, thus:—

أما بعد حمد واجب وجود تلميذ دعوته و"صلوة و"سلام على سيد
 انبيائه و"أكرم أجدانه" على ألد و"محبائه" الذين هم عوالمون بكم
 و"الزينة" *

The preface of the commentary, as given in Hāj. Khal. vol. i. p. 63. begins thus:—

خير الكلام حمد "ملك" علام "نخ" *

For other copies of the work see Wien. No. 1535: Pet., Nos. 195, 229, 303: India Office, Nos. 409-16.

The present commentary was lithographed in Persia A.H. 1274.

Written in good Naskh. Dated A.H. 932

Scribe: قاسم بن ربح "العائدين"

Sayyid Safdar Nawwāb of Patna presented the present MS. to the Library in A.D. 1906.

No. 599.

fol. 296: lines 27: size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$

The Same

Another copy of the preceding commentary beginning like the above. Written in Nasta'liq. Dated Hyderabad A.H. 1026

Scribe: نظام "الدین" احمد "ملقب بملك" "الجللی"

No. 600.

fol. 348: lines 21: size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$

The Same.

Another copy of the same. Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 11th century A.H.

No. 601.

fol. 164 ; lines 17 ; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another (but incomplete) copy of Qushji's commentary, containing the commentary on the 2nd Maqṣad of At Tajrid, and corresponding to foll. 135-306 of copy No. 598 above.

Beginning :—

المقصد الثاني في الجواهر و الاعراض و فيه فصول الاول في الجواهر
والاعراض فدم مباحثها على مباحث الاعراض لان وجود الاعراض متوقف
على وجود الجواهر *

Written in Nasta'liq. Dated A.H. 1267.

Scribe : محمد صادق السمناني .

A misleading note on the title-page, which runs thus : المقصد الثاني
على التجريد من شرح جمال الدين حسن بن يوسف بن علي بن المطهر العلي
tells us that the present MS. is a copy of the commentary on the 2nd
Maqṣad of At Tajrid by Hilli (see No. 594. above). On the strength
of this note, the present commentary has been wrongly ascribed to
Hilli in the Hand-list, No. 1216.

No. 602.

fol. 116 ; lines 15 ; size $8 \times 4\frac{1}{3}$; 5×2 .

The Same.

Another incomplete copy of Qushji's commentary, covering the
3rd Maqṣad of At Tajrid, and corresponding to foll. 306^b-389 of copy
No. 598 above.

Beginning :—

المقصد الثالث في اثبات الصانع تعالى و صفاته و آثارة و فيه فصول
الفصل الاول في وجوده تعالى الموجود ان كان واجباً فهو المطلوب و الا
استلزمه لاستحالة الدور و التسلسل استدلال على وجود الواجب تعالى بانه
لا شك في وجوده ان *

Written in Nasta'liq. Dated Shīrāz, A.H. 1076.

Scribe : معجب علي ابن حاجي يوسف شيرازي .

No. 603.

foll. 191 : lines 17 : size 10 × 7 ; 7 × 4.

الحاشية القديمة على شرح التجريد

AL HĀSHIYATU AL QADĪMAH 'ALĀ
SHARḤ AT TAJRĪD.

A very old copy of the first of the three glosses by Dawwānī on Qūshjī's commentary (see No. 598 above), containing annotations of the commentary from the beginning to the chapter *مباحث اجسام فلكي*. The present gloss is commonly known as *Al-Hāshiyat Al-Qadimah*, and is greatly esteemed by scholars. It was dedicated to Sultān Khālil Bayandī (A.H. 883-884 = A.D. 1478-1479).

By Muḥammad bin As'ad As-Siddiqī ad-Dawwānī *محمد بن اسعد الصديقي الدواني* (d. A.H. 907 = A.D. 1501 ; see No. 550 above). Šadraddīn, a contemporary scholar on noticing the great popularity of the present gloss, attempted to displace it in the popular favour and to win superior fame by a gloss of his own on Qūshjī's commentary (see No. 606, below), in which he criticised Dawwānī's work. Dawwānī, in reply to this challenge, composed another gloss (see No. 605 below). Again, Šadraddīn wrote a gloss known as *Al-Hāshiyat As-Sāniyah* (see No. 607 below), in refutation of Dawwānī's second gloss. Finally, Dawwānī wrote a third gloss, fully criticising and refuting Šadraddīn, to which Šadraddīn failed to reply. Hāj. Khal. vol. i p. 163. tells us that long after Dawwānī's death and some time after the death of Šadraddīn, Giyāṣaddīn (d. A.H. 949 = A.D. 1542 ; see No. 622 below) Šadraddīn's son composed a gloss in reply to Dawwānī's third gloss referred to above. Šadraddīn failed to win superior fame over his rival, but, at the same time, he succeeded in securing recognition of his own merits.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على محمد و آله
اجمعين فوله في الحاشية لم يرد به معينا انهم اقول مرادة بالزيادة
في الجملة الزيادة بوجه ما و ذلك ليس معني ثالثا كما ظنه *

For other copies of the present gloss see Berlin. Nos. 1757-9 ; Br. Mus. Suppl., No. 184 ; India Office. Nos. 417-20 ; Rāmpūr. Nos. 95-99 ; 'Āṣifiyah. No. 395.

Written in Nasta'liq. Foll. 1-30 are supplied in a later hand. Dated A.H. 974. A note on the title-page tells us that one Qāḍī

Ġulām Muṣṭafâ purchased the present MS. at Shâhjahânâbâd in the reign of Farrukh Siyar (A.H. 1124-1131 = A.D. 1713-1719).

No. 604.

fol. 100; lines 27; size $9 \times 6 : 8 \times 3$.

The Same.

Another copy of the same, having marginal notes throughout.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 605.

fol. 366; lines 19; size $9 \times 5\frac{1}{2} : 6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية الجديدة تلى شرح التجريد

AL ḤĀSHIYAT AL JADĪDATU 'ALĀ SHARḤ I AT TAJRĪD.

The second of the three glosses of Dawwâni on Qushji's commentary (for some account of which see No. 603 above), extending up to the chapter جامعة. The present gloss was composed in A.H. 890, in reply to Ṣadraddin's first gloss (see No. 606 below).

Beginning:—

لا حول ولا قوة الا بالله العلى العظيم انعم اهدنا الصراط المستقيم
..... و بعد فانا قد كتبت فى سالف الزمان حواشى على شرح

التجريد الخ *

Dawwâni tells us, in the preface, that he was not desirous of replying to Ṣadraddin, since he well knew that the great popularity of his first gloss was the main cause of the rivalry and jealousy of Ṣadraddin; but repeated requests of his friends compelled him to compose the present gloss, in reply to Ṣadraddin. Ṣadraddin's words are introduced verbatim with the word *قوله*, and Dawwâni's refutations with the word *اقول*.

For other copies of the work see Âsifiyah Library. No. 357: Râmpūr, Nos. 98-99.

Written in good Nasta'liq. Dated A.H. 1109.

Scribe: محمد اعظم فاروقى.

No. 606.

fol. 147 : lines 19 : size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الحاشية الاولى على شرح التجريد

AL ḤĀSHIYAT AL'ŪLĀ 'ALĀ SHARḤ AT TAJRĪD.

The first of the two glosses on Qushji's commentary, written by Ṣadraddīn in reply to Dawwānī. The present work was written in refutation of Dawwānī's first gloss (see No. 603 above), and was dedicated to Sultān Bāyazīd (A.H. 886-918 = A.D. 1481-1512) of the Ottoman dynasty.

By Ṣadraddīn Muḥammad al Ḥusainī ash Shīrāzī صدر الدين محمد الشيرازي, a noble and scholar of Shīrāz, known for his merits in theology and philosophy. He was born in Shīrāz, A.H. 828 : and was assassinated by Bāyandārī Turkamān in A.H. 903 = A.D. 1497. and not in A.H. 930 = A.D. 1523, as given in Haj. Khal., vol. ii, p. 200 : Kashf al Ḥujub, fol. 49. See for his life Majlis vii of Majālis al Mu'minīn ; At Ta'liqātas Sanīyah. p. 39 ; Brock.. vol. ii, p. 204.

Beginning :—

صدر كلام ارباب التجريد حمد فرد بالابتداء تقديس من مشاركة
الامثال و الاكفاء و بعد فيقول الفقير الحقير الشهير بصدر الحسيني
الشيبيزي شرح الله صدره و رفع قدره انعم *

The present gloss, after the passage quoted above (which agrees verbatim with that of the second gloss of Ṣadraddīn, No. 607 below), runs thus :—

قد املت لك ايها الذكي المحقق الودعي على شرح الجديد
للتجريد و التمس منك ان لا تبادر على انكاره قبل التأمل ثم
عليك الانكار والاعتراف هو العلم باحوال المبدأ والمعاد انعم *

Between the words اعترف and هو العلم, in the passage quoted above, certain words are omitted in our copy. These can be supplied from the passage, as quoted verbatim (for refutation) in No. 605 above.

No other copy of the work is known to us. Written in Nasta'liq. Dated A.H. 1107.

The following note on the title-page tells us that one Mir Muḥammad Hādī Ḥusain, an Indian scholar, who lived in the reign of Aurangzib, asked his son, Muḥammad Ibrāhīm, to make the

present copy of the gloss : and he completed the transcription in A.H. 1087 at Shâhjahânâbâd :—

میر محمد هادی حسن عفی عنه ابن حاتّبه را در شاه جهان آباد در سنه ۱۰۸۷
تسکین نمود ما بقرائه از عربیز نو خوردار قرة العین محمد بن ابراهیم طال عمره *

This note is attested by the seals of both the scholars mentioned above, that of Mir Muḥammad Hâdî Husain being affixed above the note and that of Muḥammad Ibrâhîm at the end.

No. 607.

fol. 323 : lines 28 : size $9\frac{1}{4} \times 5\frac{1}{2}$: $6\frac{1}{8} \times 3$.

الکاشية الثانية دلی شرح التجريد

AL HÂSHIYAT AŞ ŞÂNIYAH 'ALÂ SHARḤ AT TAJRÎD.

The second of the two glosses by Ṣadraddîn ash Shîrâzî, written in reply to Dawwânî's second gloss, No. 605 above. The present gloss was also dedicated, like the first, to Sulṭân Bâyezîd. After the common beginning quoted in the notice on No. 606 above, the present gloss runs thus :—

فد کنت کتبت اولاً علی السرح التجريد ما سنج ای فی اثناء
المطالعة و آوان المباحثة و المذاطرة ثم الاح ای انه يقع لبعض الاجلة اشتباه
... و ان بعضاً من ضعفاء الطلبة عن صوب الاستعانة بحول فينظر الی من يقول
بجلالة شأنه ولا ينظر الی ما يقول الخ *

For other copies of the work see India Office, Nos. 424-25. Munich, No. 295.

Written in Nasta'liq. Not dated : apparently 11th century A.H.
Foll. 1-2 are supplied in a later hand.

No. 608.

fol. 280; lines 17; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 2\frac{1}{2}$.

الحاشية على حاشية الدواني

AL ḤĀSHIYAT 'ALĀ ḤĀSHIYAT AD DAWWĀNĪ.

A detailed annotation of Dawwānī's first gloss (No. 603 above) containing also an independent gloss on that portion of Qushjī's commentary (No. 598 above), which was not dealt with by Dawwānī. The quotations from the text of *At Tajrid* (No. 593 above) are introduced by the words "قال المصنف". Passages from Qushjī's commentary are introduced by the words "قال الشارح", and quotations from Dawwānī's gloss by the word "قوله".

By Mirzajān Ḥabīballāh ash-Shirāzī شيرازى, a well-known scholar of Shirāz and a pupil of Dawwānī, who was specially known for his merits in theology, philosophy and jurisprudence. His glosses and annotations in respect of works embracing the subjects referred to above are specially appreciated by scholars. He died in 994=A.D. 1586: see Brock., vol. iii. p. 414; Ḥāj. Khal., vol. i. p. 163; *Rauḍat al Jamāt*, p. 205.

Beginning:—

قال المصنف أما بعد حمد واجب وجود تعالى نعمانه أقول "يُبَدِّعُ
أَنْ يَهْلَ فِي بَرَكِ الْمَوْعُوفِ هَذَا أَيْمًا طَيْفٌ" *

For other copies of the work see Berlin, No. 1761; Br. Mus., No. 387; India Office, Nos. 421-22; Rāmpūr Library, Nos. 104, 106; Āsifiyah Library, No. 8.

Written in Nasta'liq. Dated A.H. 1012.

No. 609.

fol. 128; lines 17; size $7\frac{1}{4} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$

The Same.

Another (but incomplete) copy of the preceding work, beginning abruptly thus: "قال الشارح نذكر المضمون باعتبار الخبر لعله للكنه في نذكر: والمضمون ههنا الخ." and corresponding to fol. 204-276 of the preceding MS.

Written in Nasta'liq. Dated A.H. 982.

Scribe: نور الله بن توفيق الحسنى الشوشترى, one of the most prominent Shī'a scholars of his age, who died in A.H. 1019 = A.D. 1610; see No. 623 below.

No. 610.

fol. 196: lines 27: size $6\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2$.

الحاشية على حاشية عزرا جان

AL ḤĀSHIYAT U 'ALĀ ḤĀSHIYATI MIRZĀJĀN.

A collection of detailed notes on Mirzājān's annotation (No. 608 above) as well as on Dawwām's gloss (No. 603 above), composed in Isfahān, A.H. 1064. The main object of these notes, as stated by the author, is to correct the frequent mistakes committed by Mirzājān.

By Husain bin Jamāladdīn Muhammad al Khūnsārī الحسن بن جمال الدين محمد الخونساري, a well-known scholar of Persia of the 11th century A.H., who flourished in the reign of Shāh Sāfi (A.H. 1038–1052 = A.D. 1629–1642). He was specially recognised in his own age for his merits in philosophy, logic and theology. He died in A.H. 1098 = A.D. 1686. See Būhār Lib. Cat., vol. ii, No. 210. The date mentioned in Kashf al Hujub fol. 49^a viz. A.H. 1113, is manifestly incorrect.

Beginning:—

”الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله اجمعين
فوالله لا يبعد ان يقال في ترك الموصوف ايماء لطيف الى اخر الحاشية
يمكن توجيه الحاشية بوجوه الخ *

Written in good Naskh, within gold-ruled borders. Not dated; apparently 11th century A.H.

No. 611.

fol. 72: lines 25: size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work in two volumes, of which the present MS. contains the first, beginning like the preceding copy, and ending thus: لعل ائمة امامه من حنابلة على ما هو الظاهر فندبر— It corresponds with fol. 1–137 of No. 610 above.

No. 612.

foll. 311; lines 25; size $8\frac{1}{2} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

VOL. II.

Continuation of the preceding volume. beginning thus:—

فوله فيرد ان المركبات الخيالية قيل يمكن ان يكون الحصر اضافيا الى
 ماسوى المركبات الخيالية من المعدومات الممكنة الخ *

Corresponds with foll. 137^b–196 of No. 610 above.

It is stated, at the end, that the present copy in two volumes is
 a transcription of an autograph copy, bearing the following colophon,
 which tells us that the work was composed in Iṣfahān, A.H. 1064:—

قد وقع الفراغ من تسويده سنة اربع وستين و الف على يد
 مؤلفها الفقير الراجي عفوزيه حسين بن جمال الدين محمد الخوسروي *

Written in fair Naskh. Not dated: apparently 13th century A.H.

Scribe: ابن شيخ قطب الدين الجدلاني.

Muḥammad Bakhsh, the father of the founder of the Library, in
 the following autograph note in Arabic, remarks that he purchased
 these two volumes at an English auction in A.H. 1282:—

قد انتقل هذا الكتاب الى ملك افل العباد و احوجهم يوم يذاد منذ
 الفقير الحقير محمد بخش خان تابع السلطاني اعنى بذاك نيلا
 الانجريزية فى تاريخ عشر من جمادى الثانية سنة الف و مائتين ثنا
 و ثمانين من الهجرة النبوية *

No. 613.

foll. 79; lines 25; size 10×6 ; $7 \times 5\frac{1}{2}$.

الحاشية على الحاشية القديمة

AL ḤĀSHIYAT U 'ALĀ AL ḤĀSHIYAT AL QADĪMAH.

An incomplete copy of an annotation of Dawwānī's gloss, No.
 603 above.

By Jamāladdīn Mahmūd ash Shīrāzī جمال الدين محمود الشيرازي, a
 scholar of Shīrāz.

A copy of the present work is noticed in Râmpûr, No. 105; but the date of the author's death is not mentioned in that or any other catalogue. He repeatedly refers, however, in the present work to Dawwânî (*d.* A.H. 907 = A.D. 1510) as his teacher, from which we may conclude that he himself was a scholar of the 10th century A.H. Jamâladdin, on fol. 12^b, points out in the following passage that, in regard to certain points of philosophy, Dawwânî contradicts himself in two of his works. viz., in his gloss No. 603 above, and in *Sharh Hayâkil an Nûr* (see Hand-list, No. 1901):—

والعجب من الاستاذ قدس سره ادعى في حواشي التجريد ان
افراد المقولة الحركة لاندان نكون بالقوة وفي شرح هياكل النور لابدان
تكون الافراد في نفس الامر حتى يصح العلية الخ *

The fact that Maḥmūd aḥ Shīrāzī, in referring to Dawwânî in the present work, employs the word قدس سره (used always of the dead), at once suggests that the present annotation was composed after Dawwânî's death in A.H. 907.

Beginning:—

فونه قدس سره نم یرد به معینا انھ اعلم ان سید المحققین قدس سره
مأراى ان المتعارف فی الخطب توجیه الصلوة بعد البنی صلی الله
علیه وسلم الى المتعدد علی طریقتی الشیعة و اهل السنة اراد ان یحمل
کلام المحقق الخ *

Written in Nasta'liq. Not dated: apparently 11th century A.H.

No. 614.

fol. 158; lines 16; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

الحاشیة علی حاشیة الخضری

AL ḤĀSHIYAT U 'ALĀ ḤĀSHYAT AL KHIDRĪ.

An annotation of the gloss of Khidri, a scholar of the 9th century A.H., on the 3rd Maqṣad of At Tajrid (see No. 593 above) and the commentary by Qushji (see No. 598 above) on the same. *For a copy of Khidri's gloss see Berlin, No. 1762. The present annotation was dedicated to Sulṭān Sulaimān (A.H. 1077-1103 = A.D. 1666-1694), a Persian king of the Ṣafavid dynasty.

By Mirzâ Muhammad bin Hasan ash Shîrwânî ميرزا محمد بن حسن شیروانی, commonly called Mullâ Mirzâ (ملا میرزا), a pupil of Khûnsârî (see No. 610 above). The pre-ent annotation and its author are mentioned in *Kashf al Hujub*, fol. 48: but the date of the author's death is not given. From the fact that he was a pupil of Khûnsârî (d. A.H. 1098), and that he dedicated the present annotation to Sultân Sulaimân, as mentioned above, we may conclude that he flourished in the 11th century A.H.

Beginning —

خير من نوحى له معارف الحكماء ... الحمد لله الذي بقوله تاجريد ...
 كتاب التاجريد من مصنفات ... نصير ملّة وادين ... و شرحه التاجريد
 نافوشجى ... و كانت كوايتى اختريه عديد ... وشي مع ذلك معلوم
 ... فاضربت ما خلفى عن اسريره ... فى ايام الخيرة ... ابو اعظم
 شاه سليمان السمنى الموسوى وجعاه ... مكتبة الخيرية بمكة الحج *

The present copy is defective at the end.

Written in Nasta'liq. Not dated: apparently 13th century A.H.

No. 615.

fol. 160: lines 32: size $10\frac{1}{2} \times 5\frac{1}{2}$: $7\frac{1}{2} \times 3$.

الحاشية على شرح التاجريد

AL HÂSHIYAT Ū 'ALÂ SHARḤ AT TAJRÎD.

A very useful critical gloss on the first Maqṣad of At Tajrid (No. 593 above), which deals with الأمر العامد (fundamental principles). The author quotes the following commentaries and glosses: viz. Hillî's commentary, No. 594 above; Qu-shijî's commentary, No. 598 above; Isfahânî's commentary, No. 595 above; Sayyid Sharîf's gloss, No. 597 above; Dawwânî's glosses, Nos. 603, 605 above; Şadraddin's glosses, Nos. 606, 607 above; Mirzâjân's gloss, No. 608 above; Maḥmûd ash Shîrâzî's gloss, No. 613 above; and a gloss by one Shâh Fathallâh, as to whom see below.

The name of the author does not appear anywhere in the work. Neither author nor gloss is mentioned in the books of

reference. The fact that he quotes Mirzâ Muḥammad Astrâbâdî (*d.* A.H. 1028 = A.D. 1618) thus: سمعت هذا من عالم حضرت ميرا محمد الأسترابادي مد ظله gives us reason to hold that he was a scholar of the 11th century, A.H.; and that the gloss was composed in or before A.H. 1028. The writer of the gloss frequently refers to his teacher, without mentioning his name, and always in the words: افتاد مدظله or قال الأستاذ. The fact that he employs, in referring to his teacher, the same phrase (مدظله) which he uses for Mirzâ Muḥammad in the passage quoted above, gives us some reason to think that Mirzâ Muḥammad was his teacher. On fol. 72^a he mentions Shâh Faṭḥallâh as a teacher of his teacher, thus: سمعت عن أستاذنا نقلاً عن الأستاذ: and on fol. 46 he refers to a literary dispute between the above-mentioned Shâh Faṭḥallâh and Mirzâjân (*d.* A.H. 994 = A.D. 1586; see No. 608 above). The wording of the preface and his support of Shî'a doctrines at once suggest that the writer of the gloss was a Shî'a scholar.

Beginning:—

الحمد لله رب العالمين وعلى الله تعالى محمد وعلى آله الطاهرين
والأئمة المصنف رحمه الله أما بعد حمد واجب الوجود على نعمائه إنما
لم يصدر كتابه بحمد الله وسيدكاته قبل فوائده أما بعد كما هو دأب المصنفين
بوجوب أحدهما الإيجاز بالشعار بدلائل المذكورة في هذا الكتاب واثبات
المطالب وهذا نوع من براعة الاستمالة الخ *

In A.H. 1165, one Ḥâfiz Raḥmat Khân was in possession of the present MS.; as appears from a note on the title-page, followed by his seal, dated A.H. 1165.

A seal, dated 1182, of one Muḥammad Şibgatallâh Khân is found on the title-page.

The title-page also bears two Arddidas, dated A.H. 1192, 1198, respectively.

Written in fair Naskh. Not dated: apparently 12th century A.H., in or before A.H. 1165.

No. 616.

fol. 136. lines 23: size $10\frac{1}{3} \times 6: 7 \times 3$.

تَقْمِيدَاتُ مَلَا حُسَيْنِ بَغْدَادِي

TAQ'ÎDÂT U MULLÂ HUSAIN
BAGDÂDÎ.

Another gloss on the 1st Maqṣad of At Tajrid (No. 593 above). The works referred to in the preceding gloss are also quoted here.

By Mullâ Husain al Bagdâdî مَلَا حُسَيْنِ بَغْدَادِي, a Shî'a scholar of Bagdâd of the 11th century. Neither author nor work is mentioned in any catalogue. The author of *Kashf al Hujub*, on fol. 105^a, mentions our author's son, Darwîsh 'Alî, and his work, *Gunyat al Adib*; but he does not provide us with the date of death of Darwîsh 'Alî, or mention the century to which he belonged. Hence no clue as to the date of our present author can be obtained from the above statement. The fact, however, that the author, in his present work, refers to his teacher (without name) as follows: *افاد مدظله* or *قال الاسناد*, and on fol. 35 mentions *Shâh Fathallâh* as a teacher of his teacher, thus: *نم افاد مدظله نافلا عن اسناده شاه فلاح* gives us every reason to believe that he was a contemporary of the author of gloss No. 615 above, and hence was a scholar of the 11th century A.H. The latter author also refers to *Shâh Fathallâh* as a teacher of his teacher, and uses the same phrases in referring to his own teacher (*افاد مدظله* or *قال الاسناد*); from which we may conclude that both scholars were pupils of the same teacher. Further, the date of transcription of the present MS., viz., A. H. 1062, tells us that the work was composed before that year.

Beginning:—

قال المصنف رحمه الله اما بعد حمد واجب الوجود على نعمائه
اعلم انه رحمه الله تعالى عدل في صدر كتابه عن الاسلوب المسور و اختار
اسلوبا غريبا... قال الاسناد مدظله في ترك الموعوف اشارة الى ان ذلك
لا تتعقل بكنهه الخ *

Written in Shafi'î'âmiz Nasta'liq.

No. 617.

fol. 220 ; lines 21 : size $8 \times 5\frac{1}{2}$; 6×3 .

شوارق الالهام

SHAWÂRÎQ AL ILHÂM.

A commentary on the 1st Maqṣad of At Tajrîd (No. 593 above), explaining difficult passages and points of philological and theological interest.

By 'Abdarrazzâq bin 'Alî bin al Ḥusain al Lâhijî عبد الرزاق بن علي بن الحسن اللاهجي, a well-known scholar of Persia of the 11th century A.H. He was a pupil of Ṣadraddîn ash Shîrâzî (*d.* A.H. 1050 = A.D. 1640 ; see No. 629 below). He worked as professor in the College of Qum. He is also known as a good poet and the author of a great *Dîwân*. His poetical name is Fayyâd. He was a favourite scholar of Shâh 'Abbâs II (A.H. 1052-1077 = A.D. 1642-1666), of the Ṣafavid dynasty of Persia, to whom he dedicated his Persian work on theology, *Gauhar i Murâd* (for copies of which see Persian Hand-list, No. 1316 ; Rieu, Persian Cat., vol. i, p. 32). The date of the present commentator's death is not mentioned by his biographers. The fact that, as stated above, he dedicated one of his works to Shâh 'Abbâs II, who did not succeed to the throne until A.H. 1052, suggests, however, that he died somewhat later than the year, A.H. 1050, mentioned by Dr. Hidâyat Ḥusain ; see Bûhâr Library Cat., vol. ii, p. 102, where an annotation of Khidri's gloss (see No. 614) by the present commentator is mentioned.

Beginning :—

ربنا افتح بيننا وبين قومنا بالحق وانت خير الفاتحين اما بعد
الحمد لله الذي هدانا لهذا وما كنا لمنتدي لو لا ان هدانا الله ...
فيقول العبد الراجي وباب ربه الملتجى عبد الرزاق بن علي بن حسين
اللاهجي ... وسميته بشوارق الالهام في شرح تجويد الكلام الخ *

The present work is only mentioned in *Kashf al Hujub*, fol. 48 ; but it has been printed in Tih-rân, A.H. 1280.

Written in fair Naskh. Dated A.H. 1233.

No. 618.

fol. 167 ; lines : size $9 \times 5\frac{1}{2}$: 6×3 .

معارج الفهم

MA'ÂRIJ-AL FAHM.

A commentary by Jamâladdin Ḥasan bin Yûsuf al Ḥillî جمال الدين حسن بن يوسف الحلي (*d.* A.H. 726 = A.D. 1326; see No. 594 above) on his own concise text-book of theology, called *Naẓmal Barâhin*.

Beginning:—

الحمد لله على ما أولانا من التوفيق وهدانا الى سواء
السبيل اما بعد اما وفقنا الله فيما سلف من الاوقات باسلامه مقدمة
في علم الكلام وسميها: بمعارج البراهين رأينا ان املئ شرحا
وسميها بمعارج الفهم ان *

The beginning of the text runs thus:—

الحمد لله الواحد في ذاته اتمت في صفاته ان *

Ḥillî tells us in the preface that the text of his treatise was extremely concise, and was not sufficiently helpful to the students; hence the present commentary.

A note on the title-page which runs thus:— هذا كتاب موسوم بمعارج الفهم في شرح النظم وهو نظم البراهين في اصول الدين كلاهما من مصنفات النحرير العلم حجة الخاصة على العامة ملك المشايخ والمحققين سلطان الافاضل والمدققين ركن الاسلام والمسلمين جمال الحق والجله والدين ابي منصور حسن بن الشيخ الفقيه السعيد سديد الجله والدين يوسف بن المطهر الحلي indicates the title of the work as well as its author's name.

On the margin of the title-page, the following saying of 'Ali, the 4th Caliph is quoted:— قال امير المؤمنين عليه الصلوة والسلام من كتب هذه الحروف علم كتابه فيكون قادرا على مطالعته .

ح ح ح لا اله الا الله

Another note, followed by a seal dated A.H. 1150, tells that the MS. was for some time in the possession of Mirzâ Muhammad, commonly called 'Âqâ Mirzâ, a noble of the court of Muhammad Shâh (A.H. 1131-1161 = A.D. 1719-1748).

For other copies of the commentary see Berlin, No. 1796; India Office, No. 4711-6.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 619.

fol. 198; lines 32; size $9 \times 5\frac{1}{2}$; 6×3 .

كتاب الالفين

KITÂB AL ALFAIN.

A work containing 2,000 arguments, of which the first one thousand are in support of the claim of 'Alî to the Khilâfat, and the rest in refutation of Sunni arguments in favour of the claims of the first three Caliphs. The present copy, which is defective at the end, contains only 1,019 arguments, corresponding to pp. 1-260 of the Tih-rân (printed) edition, dated A.H. 1248.

Author: Jamâladdin Ḥasan bin Yûsuf al Ḥillî جمال الدين حسن بن يوسف الحلي (d. A.H. 726 = A.D. 1326; see No. 594 above).

Beginning:—

الحمد لله مظهر الحق بنصب الأدلة الواضحة النجم *

The work is not mentioned in Brock.; but it was printed in Tih-rân, A.H. 1248.

Written in good Naskh. Dated A.H. 1124.

Scribe: محمد علي بن ملا مير حسين كرماني.

No. 620.

fol. 169; lines 16; size $7\frac{1}{2} \times 4$; $5 \times 2\frac{1}{2}$.

اللوامع المقدادية

AL LAWÂMI' AL MIQDÂDÎYAH.

(Designated in Brock., vol. ii, p. 199, Al Lawâmi'

Al Ilâhiyah fi Al Mabâhiṣ Al Kalâmiyah.)

A rare work on the philosophical views and theological theories relating to metaphysics, dispensations of the prophets, Imâmat, and the beginning and end of the world, divided into 11 Lâmi, each of which is sub-divided into several Fasls.

Author: Miqdâd bin Abdallâh bin Ḥusain bin Muḥammad as Siyûrî Al Asadî محمد السدوزى الامدى

Shi'a scholar of repute, known for his special merits in philosophy and theology. He refers in the present work to his commentary on Nahj al Mustarshid of Ḥilli (*d.* A.H. 726 = A.D. 1326; see No. 594 above). He composed a commentary on the Qur'an known as *Kanz al 'Irfân*. For a copy of which see Hand-list, No. 310. The year of the author's death is not mentioned by his biographers; but Brock., in vol. ii. p. 199. tells us that he was alive in A.H. 800, as is evident from the fact that the present work was composed in A.H. 804 = A.D. 1401, as appears from the following colophon of the author, quoted at the end of the present copy:—

والمسؤول من السادة العلماء و الأئمة الفضلاء ممن يفف علما على
هذا الكتاب ان يصلح ماعساه ان يجدد في الكلام من الطغيان وفي النظام
من السهو والنسيان و ان يستر بذييل العفو والغفران و اعفو عند كرام الذنوس
مأمول ... و الحمد لله وحده ... وقع الفراغ من تصنيفه يوم الأربعاء تسع
عشر شهر جمادى الأولى سنة اربع و ثمانمائة و كتب مصنفه العبد ممداد
بن عبد الله الاسدي غفر الله له و لوالديه *

The author of *Kashf al Hujub*, on fol. 136^a, mentions another work of our author known as *Al Masâ'il al Miqdâdiyyah*.

Beginning:—

السجّات لجلال مبدع انطق بآيات وجوب وجوده هويات الأشياء
و اعرف تيار بحر الوهيته غول الغلاء الخ *

The present copy is defective for the want of some foll. containing certain portions of the preface as well as a portion of the 1st Lâmi'. Only one other copy of the work is mentioned, viz., in Munich, No. 153.

Written in fair Naskh. Dated A.H. 1056

No. 621.

fol. 336: lines 22: size 10 × 7: 8 × 3.

المجلى مرآة المنجى

AL MUJALLÎ U' MIR'ÂT AL MUNJÎ.

A rare commentary on the commentator's own work, *Masâlik Al Afhâm*, the theme of which is the fundamental agreement in general

between the theories of the theologians and the theories of the philosophers, and specially between the mystic theories of the *Şûfis* and the theories of the Intuitionists (*Ishrâq'în*). The author removes apparent differences between them by means of explanations based on reliable works of theology, *Şûfism* and philosophy, and maintains that the difference is one of technical phraseology only: whereas, at bottom, the sense is the same. Points upon which the philosophers and *Şûfis* are in agreement, whenever these have any indirect bearing on *Shi'â* views, are used to support the latter. The work is divided into a *Muqaddimah*, two *Qisms*, and a *Khâtimah*. Regarding the composition of the present commentary, the author tells us that in A.H. 894, after his return from Mecca to 'Irâq, he found a very eager desire on the part of the students to master the text of his work, *Masâlik al Afhâm*, and the gloss, *Nûr al Munjî*, composed by him on the same; and being repeatedly asked by them for a detailed explanation of the text and the gloss, he composed the present commentary in A.H. 896.

By Muḥammad bin 'Alī bin Ibrāhīm bin Abi Jumhūr محمد بن علي بن ابراهيم بن ابي جهمور, a famous *Shi'â* scholar, who flourished in the 9th century A.H. He was specially noted in his age for his merits in philosophy, theology, jurisprudence and logic; and produced some useful works on these subjects. He obtained special fame for his success in a disputation, held at Mashhad in A.H. 878, with Mullā Harawī, a Sunni scholar, on the *Khilāfat* question and some other points relating to jurisprudence. For a full account of this, see *Manāzīr Jumhūriyah*, a Persian work, a copy of which is mentioned in Būhār Library, vol. i, No. 114; also *Majlis V* of *Majālis al Mu'minin*. Another work of this author on theology, known as *Zād al Musāfirin* (زاد المسافرين), is specially esteemed. See, for his life and works, *Rawdat al Jannāt*, p. 523; *Nāma'i Dānishwarān*, p. 733; Brock., vol. ii, p. 200.

Beginning:—

الميم يا ذا المن الجسيم و الطول العظيم ثم الفوت الرسالة
الموسومة بمسالك الافهام في علم الكلام ... وكتبت على مواضع منها حاشية
وافية. في بعض السادة ... النور المنجي ... فلما قدمت العراق وكانت
الخدمة المباركة من مكة المسفرة سنة اربع وتسعين وثمانمائة اشتغل
بقراأتها وتحصيل معانيها جماعة من اعيان الطلبة وازدحموا على استخلاص
مطالبها لاني قد جمعت في اكثر مسائلها و مسلك مباحثها

ببين فني الكلام و الحكمة و طبقت بينهما احسن تطبيق ثم في كثير
من المواضع على طريق الاشرافيين من الحكماء و هل الله من صوفية
العلماء... فائتمسوني ان اعلمى لكم تلك الفوائد *

For another copy of the work see Bûhar Lib. Cat., vol. ii. No. 96.

Passages from the text are introduced with the word قوله; passages from the gloss with the word قال; and explanations of those passages with the word قول.

Written in Nasta'liq. Dated Işfahân A.H. 1067.

No. 622.

fol. 198 : lines 15 ; size 9 × 4 : 4½ × 2.

كشف الحقائق المحمدية

KASHF AL ḤAQÂ'IQ AL MUḤAMMADIYAH.

A detailed commentary on the treatise of Ṣadraddin ash-Shirâzî (*d.* A.H. 930 = A.D. 1523 : see No. 605 above), called رسالة في اثبات الواجب (*Risâlat u fi Işbât al Wâjib*), dealing with the divine nature and attributes, which Ṣadraddin composed in competition with Dawwânî (*d.* A.H. 907 = A.D. 1501 : see No. 603 above), who had written a treatise with the same title on the same subject.

By Ġiyâs-addîn Maṣṣûr bin Muḥammad al-Ḥusainî *ad-dīn* غياث الدين منصور بن محمد الحسيني, son of the above-mentioned Ṣadraddin. Like his father, he was known for his special merits in philosophy, theology and logic : and is the author of several works. He died in A.H. 949 = A.D. 1542 : see Brock., vol. ii p. 414 ; Majlis VII of Majâlis al-Mu'minin.

Beginning :—

يا غياث المستغيثين نسألك كشف الحقائق و الاطلاع على بدائع الاسرار
..... و بعد فان العبد الانس بموالة الانس عن سوا غياث منصور
الحسيني سميت شرحي هذا بكشف الحقائق المحمدية التيمم

A copy of the text, without the preface, is noticed in India Office, No. 468. The beginning of the text, as given in the present commentary, runs thus :—

لا اله الا هو له الاسماء الحسنى منه الابتداء و به البقاء و اليه الرجعى
 فهذه رسالة فى اثبات الواجب البارى و صفاته الحسنى ... الفصل
 الاول فى اثباته تعالى *

No other copy of the commentary is known to us.

Written in Nasta'liq. Dated A.H. 1022.

Scribe : اسمعيل بن محمد الكاتب الشيرازى

No. 623.

fol. 528 : lines 27 : size $11 \times 6\frac{1}{2}$: $6\frac{1}{2} \times 5$.

احقاق الحق

IḤQÂQ AL ḤAQQ.

A polemical work containing a detailed refutation of *Ibtâl u Nahj al Bâtîl*, which was composed by Faḍl bin Rûzbahân (a Sunnî scholar of Isfahân of the 9th century A.H.) in reply to *Nahj al Ḥaqq*, a work written in refutation of the theological theories and legal ideas of the Sunnis by Hillî (*d.* A.H. 726 = A.D. 1326 ; see No. 594 above), and dedicated to Sulṭân Khudâbanda Muḥammad (A.H. 703-716 = A.D. 1303-1316). For a copy of *Nahj al Ḥaqq*, see India Office. No. 437. The author of the present work first quotes verbatim passages from Hillî's work, introducing these with the words *قال المصنف رفع الله درجته* (The author said : May God elevate his dignity!), these passages from Hillî being followed by verbatim quotations from Faḍl bin Rûzbahân's work, prefaced by the words *قال الناصب خفضه الله* (The member of the Nâsibiyah sect said : May God thrust him downwards!)

The prejudice of the author against the Sunnis is thus revealed by his speaking of a Sunni scholar as a member of the Nâsibiyah sect, a sect which totally rejects 'Ali's Khilâfat ; and in the preface he uses most abusive language of Faḍl Rûzbahân. The latter author, supporting his refutation of Shî'â doctrines entirely by quotations from Shî'â works, our author does the same, supporting his refutation of Sunni doctrines by quotations from their works.

Author : Nûrallâh bin Sayyid Sharîf al Mar'ashî al Ḥusainî ash Shûstari نور الله بن سيد شريف الحسيني الشوسطري, a noted Shî'â scholar of a Mar'ashî Sayyid family of Shûstar (Persia), and the author of several Arabic and Persian works, who came to India in A.H. 993, and was presented by Ḥakîm Abû'l Fath (*d.* A.H. 997 = A.D. 1588) to the

Emperor Akbar, who in A.H. 995 appointed him Qaḍī of Lahore. The present work, which was composed in A.H. 1014, from the violence with which it attacks the Sunnis, and especially the Sunni Caliphs, inflamed the feelings of the Sunnis against the author. The Emperor Jahāngīr (A.H. 1014-1037 = A.D. 1605-1627), at their instance, put the author to death in A.H. 1019 = A.D. 1610, on which account, he has been declared a *Shahid* (martyr) by the *Shī'a* sect. He was buried in Agra. See *Kashf al Hujub*, fol. 9; *Rauḍat al Jannat*, p. 222; *Tadhkirat Ulamā'i Hind*, p. 245; *Muntakhab at Tawārikh*, vol. iii, p. 137; *Z.D.M.G.*, vol. xxix, p. 676. Dr. Rieu, in *Persian Catalogue*, p. 337, mentions the author, but does not give the date of his death. His merits as a scholar and as a stylist, both in Arabic and Persian, were fully recognised even by Sunni scholars, in spite of his sectarian intolerance. For his autograph see No. 609 above, which is transcribed by him.

Beginning:—

الحمد لله الذي جعل مقام شيعته الحق علياً النج *

The following colophon tells us that the work was completed in Agra, A.H. 1014:—

وفد انفق نظم هدد اللآبي التي وشجعت عوالي النعماني في سلك
شهور سنة الف واربعة عشر في بلدة اكورة بلاد اتخدها الكفر وكرة
واستعمل فيها الشيطان مكرة •

The work is not mentioned in Brock.; but for three other MS. copies of the work see Rāmpūr, p. 281; Asiatic Society Cat., p. 27; Buhār Lib. Cat., vol. ii, No. 119.

The work was printed in Tih-rān, A.H. 1273.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Dated A.H. 1107.

Scribe: عماد الرسول بن شيخ عبد القادر بن حسام الدين اللامووي, who says, in a note at the end, that he compared his transcription with a copy revised by the author himself.

No. 624.

foll. 56: lines 13: size $8\frac{1}{3} \times 5\frac{1}{3}$: $6 \times 3\frac{1}{2}$.

الایقاعات

AL'Î QÂZÂT.

A work dealing briefly with the theory of *خلق الأفعال* (the creation not only of men but even their actions by God), from the philosophical and theological standpoints. The present theory is the basis of two important theological points *جبر* and *قدر* (predestination and free will). The author tells us, in the preface, that the present work is an independent composition on the subject, though he had dealt with it in the relevant chapters of his other compositions, such as *Ar Rawâshih*.

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد, a *Shi'â* scholar of great repute. He was a native of Astrâbâd, but settled permanently in Isfahân. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy, logic and theology; and was known by the title of *بافر العلوم* (master of learning). He was surnamed Dâmâd by his father, who was the Dâmâd (son-in-law) of 'Alî bin 'Abd 'Alî, the famous *Shi'â* Mujtahid; and hence many authors refer to him as Sayyid Bâqir Dâmâd. Our author is warped by his prejudice against the Sunnis; but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in A.H. 1040 = A.D. 1630. See for his life *Khulâsat al Aṣar*, vol. ii, p. 341; *Nujûm as Samâ*, p. 46. Dr. Rieu in *Persian Cat.*, vol. ii, p. 835, supports the present date, quoting the following chronogram of a contemporary: — *عروس علم دس را مرده داماد*. The author of *Sulâfat al Aṣr*, fol. 244^a, wrongly holds that this author died in A.H. 1031. Brock., vol. ii, p. 341, also wrongly gives the date of the author's death as A.H. 1070 = A.D. 1659.

Beginning:—

الحمد لله رب العالمين حق حمده و الصلوة على خيرته من خلقه
محمد و آله المعصومين من عترته ... و بعد فقد سألتني افاض الله عليك
سجالات فيوضات القدس ... عن مسئلة خلق الاعمال ولقد اوفينا حقها
في كتابنا العقلية ... و في كتابنا للرواشح *

Written in beautiful Naskh. Not dated: apparently 11th century A. H.

No. 625.

fol. 71 : lines 21 : size $9\frac{1}{2} \times 5\frac{1}{2}$: $6\frac{1}{2} \times 4\frac{1}{2}$.

تَقْوِيمُ الْإِيمَانِ

TAQWÎM AL 'ÎMÂN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories.

The work is divided into the following 5 Faṣṣ:-

- | | |
|-------------------|--|
| i. Foll. 1-12. | تَصَدِيقَات |
| ii. Foll. 13-21. | تَقْوِيمَات |
| iii. Foll. 22-34. | تَقْوِيمَاتِ نَقْدِ سَنَةِ |
| iv. Foll. 35-53. | اِسْتِغْنَاءُ مَا بَقِيَ مِنَ الْقَوَائِمِ الْقَدَسَةِ |
| v. Foll. 54-71. | تَصَدِيقَاتِ نَجْوَدِيَّة |

Author: Muḥammad Bāqir bin Muḥammad ad Dāmād محمد باقر بن محمد الداماد (*d.* A.H. 1040 = A.D. 1630, see No. 624 above).

Beginning:—

تَقَدَّسَتْ يَا مَنْ الْأَنْوَارُ ظِلَالُكَ وَ تَمَجَّدَتْ يَا مَنْ الدُّوَاتُ أَعْيَانُكَ
 أَمَّا بَعْدُ فَإِنَّ أَحْوَجَ الْمُقَدِّفِينَ إِلَى اللَّهِ عَزَّيَ مُحَمَّدٌ بَاقِرُ الدَّمَادِ الْحَسِينِيِّ
 النِّحْ *

For other copies of the work see India Office. No. 581; Buhâr Lib. Cat., vol. ii. No. 101.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated: apparently 11th century, A.H.

No. 626.

fol. 121 : lines 21 : size $8 \times 5\frac{1}{2}$: $6\frac{1}{2} \times 4\frac{1}{2}$.

الْعَلِيقَاتُ عَلَى تَقْوِيمِ الْإِيمَانِ مَعَ الْإِيقَاطَاتِ

AL TA'LÎQÂT 'ALÂ TAQWÎM AL
 'ÎMÂN MA'Â AL 'ÎQÂDÂT.

Two works of Muḥammad Bāqir Dāmād, bound in one volume.
 Foll. 1-84. At Ta'liqât (العلقيات). A commentary by Muḥam-

mad Bâqir Dâmâd (*d.* A.H. 1040 = A.D. 1630 ; see No. 624 above) on his own work, Taqwîm Al 'Îmân. for which see No. 625 above.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد المرسلين وبعد
فهذه معلقات على كتاب تقويم الايمان ... فوله تفسدت القدس الطهر اسم
مصدر النخ *

No other copy of the commentary is known to us.

Foll. 84-121. Al 'Iqâzât (الانقذات). For another copy of this work see No. 624 above.

Both volumes are written in beautiful Naskh, within gold-ruled borders, and by the same scribe. Not dated ; apparently 11th century A.H. The handwriting of the present MS. is identical with the handwriting of No. 624 above.

foll. 42 ; lines 21 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$

No. 627.

نبراس الضياء

NIBRÂS AD DIYÂ'.

A treatise on the important *Shirâ* theological theory البداء (the possibility of any thing happening contrary to the divine foreknowledge). The present theory is the basis of Taqîyâh, the important *Shirâ* doctrine. (See. for description of the same. Hughes' Dictionary of Islam. p. 628.)

By Muḥammad Bâqir bin Muḥammad ad Dâmâd بن محمد باقر بن محمد الداعاد (*d.* A.H. 1040 = A.D. 1630 ; see No. 624 above).

Beginning:—

سبحانك اللهم و بحمدك يعترضون على ما قد ورد في
احاديث سادتنا المعصومين في شرح باب البداء النخ *

The author, in the present work, refutes the Sunnîs who oppose the above-mentioned theory, and holds that without admitting its validity it is hardly possible to defend the belief, common to both sects, in the efficacy of prayer (ادعاه). He further quotes certain Ḥadîṣ from the six Sunnî canonical collections of traditions, interpreting

them in favour of the theory. A *Shī'a* Ḥadīṣ in its support is quoted which runs thus:—

مَا بَدَأَ اللَّهُ دَاءً كَمَا بَدَأَ لَهُ فِي إِسْمَاعِيلَ إِذَا أَمْرًا بِأَنَّهُ يَدْبَحُهُ ثُمَّ فِدَاةً
يَدْبَحُ عَظِيمَ النَّحْيِ *

For many other Ḥadīṣ on the subject the author requests the reader to refer to the chapters designated *كتاب البداء* in the second and third *Shī'a* canonical collections of traditions (see Lib. Cat., vol. v. part i, Nos. 263, 268). The same author, in dealing with the present point on fol. 168 of No. 628 below, tells us that the theory *بداء* is only valid as regards *Qadr* (fore-knowledge), and is invalid as regards *Qadā'* (fore-ordination from all eternity), as appears from the following:—

وَيَقَالُ لِلْفُقُوسِ السَّمَاوِيَّةِ كَذَابُ الْمَكْحُورِ وَالْإِثْبَاتُ لَوُفُوحِ ذَلِكَ فِيمَا
يَذْطِيعُ فِيمَا مِمَّا يَتَعَلَّمُ بِالْقَدْرِ مِنْ عَوْرٍ مَا سَيَكُونُ فِي الْمُسْتَقْبَلِ مِنَ الْحَوَادِثِ
الْمُقَدَّرَةِ الرَّعْمَانِيَّةِ وَبِمَا يَقَالُ كَذَابُ الْمَكْحُورِ وَالْإِثْبَاتُ لِلزَّوْمَانِ لَكُونِهِ عَالَمِ التَّغْيِيرِ
وَالْتَبَدُّلِ وَالتَّصَرُّمِ وَالتَّجَدُّدِ فَمَوْ كَذَابُ الْقَدْرِ الْغَيْثِي بِحَسَبِ أَخِيرِ مَرَاتِبِ
الْوُجُودِ فِي الْأَعْيَانِ وَبِالْجَمْلَةِ الْأَمْرِ فِي كَذَابِ الْقَدْرِ عَلَى خِلَافِ الْأَمْرِ فِي أَمِ
الْكُذَّابِ الَّذِي هُوَ الْقَضَاءُ الْأَوَّلُ أَنْ لَا تَغْيِيرَ وَلَا تَبَدُّلَ وَلَا مَكْحُورَ وَاثْبَاتٍ فِيهِ أَصْلًا
وَهَذَا مَعْنَى جَوَازِ إِبْدَاءٍ فِي الْقَدْرِ فِي الْقَضَاءِ النَّحْيِ *

Written in good Naskh. Not dated: apparently 12th century A.H.

No. 628.

fol. 195; lines 24; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الزُّبَسَات

AL QABASÂT.

A rare and valuable work on those theological theories which are liable to be confounded with those of philosophy. The author bases his views on the Qur'ân, Ḥadīṣ and the opinions of the ancient philosophers and the philosophers of Islam. Philosophical theories, which are contrary to Islamic doctrine, are fully criticised and refuted. The main points dealt with in the present work are as follows:—the

divine essence: God's attributes; His eternal being, without beginning or end; the divine fore-ordination from all eternity; the divine fore-knowledge; the creation of the world; how the world came into existence and whether it will come to an end; time; motion; matter and form. The work is divided into the following 10 Qabâsât.

- i. Foll. 2-13. القبس الاول فيه ذكر انواع العدوت وتقاميم الوجود
- ii. Foll. 14-29. القبس الثاني فيه انواع تطلب السبق الداني من سبيل التقدم بالذات
- iii. Foll. 30-45.^a القبس الثالث فيه تتبذ البعدية الانفكاكية و تقوم البرهان من سبيل القبلية السرمدية
- iv. Foll. 45^b-53.^a القبس الرابع فيما استشهد من كتاب الله الكريم و من سنة رسوله الشريفة الكريمة و احاديث الاوصياء السابقين الخ
- v. Foll. 53^b-69. القبس الخامس في نحو وجود الطبايع المرسلة و سبيل البرهان من نحو وجود الطبيعة
- vi. Foll. 70-92. القبس السادس في اتصال الزمان و الحركة و تقوم سباق البرهان بسبب اتصال كمية الزمان على النظم الطبيعي من سبيلين
- vii. Foll. 93-109. القبس السابع في افضائيه و احتجاجات جدليه و قياسات و شكوك مغالطة على الطرفين من الفريقين
- viii. Foll. 110-136.^a القبس الثامن في تحقيق قدرة الله و سبحانه و ارادته جل سلطانه و غيرهما
- ix. Foll. 136^b-161. القبس التاسع في اثبات الجواهر العتلة و مراتب ترتيب الوجود في سبيل البدوئ و العود
- x. Foll. 161-195. القبس العاشر في سر القضاء و القدر

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd باقر محمد بن محمد الدماذ (d. A.H. 1041 = A.D. 1630; see N. 624 above).

Beginning.—

انحمد لله الواحد الاحد الصمد المصمود مهيمن كل وجود ... اما بعد
 فاحوج المخلوقين محمد بن محمد يدعى باقر الداماد يقول
 بعض من لم يسعني ان اجيبه بالرد ... سألني ان افرد له
 بالذكر ... ان رب الابداع و التكوين متفرد بالقدم سابق بالدوام انا آتيه
 بما سأله الخ *

The author tells us, in the preface, that the question as to whether the world will come to an end is one of the most disputed points between the ancient philosophers and the philosophers of Islâm, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abû 'Ali Sina, the most famous philosopher of Islâm, known to Europe as Avicenna (*d.* A.H. 428 = A.D. 1036; see Lib. Cat., vol. iv. No. 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abû 'Ali Sina as شريكنا في العلم (my colleague in learning). For other copies of the work see 'Āṣifiyah, No. 48; Buhâr. Lib. Cat., vol. ii. No. 328 where a defective copy of the work is mentioned.

Written in fair Naskh. Not dated: apparently 11th century A.H.

The MS., in A.H. 1173, was in the possession of one Mir Muhibballâh; and, in A.H. 1192, one Hâhidâd Khân purchased it from the above-mentioned Mir, as appears from their seals and notes at the beginning.

No. 629.

fol. 170; lines 15; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شواهد الربوبية

SHAWÂHID AR RUBÛBÎYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, are fully criticised and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 *Mashhads*, and each *Mashhad* is subdivided into certain *Shawâhid* and *Ishrâq*.

Author: Şadraddîn Muḥammad bin Ibrâhîm Ash-Shirâzî صدرالدین محمد بن ابراهیم شیرازی, a prominent doctor of philosophy of Shirâz, who flourished in the 11th century A.H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muḥammad Bâqir Damâd (*d.* A.H. 1040 = A.D. 1630; see No. 624 above). He is the author of several works on the subjects referred to above, which are frequently quoted by scholars. He died in Basrâ, A.H. 1050 = A.D. 1640, on his way to Mecca; see *Sulâfat al 'Asr*, fol. 251^b; Rieu, *Persian Catalogue*, vol. ii, p. 829^a, where he refers to Zinat At Tawârikh and Gobineau, *Religions de L'Asie*, p. 84, for details of the author's life.

Beginning :—

الحمد لله الذي تجلبي القلوب العارفين بسرار المبدأ و المعاد
و بعد فاقول و اذا الفقير الحقير محمد السهير بصدر الدين الشيرازي نور الله
بصيرته في معرفة الدين قد اطلعت على مساهدة شريفة اتمية فلما تيسر
لاحد النوقوف عليها ... بل تفردت بامور شريفة خلعت عن مثلها زبر
الاوليين الخ *

Written in Nasta'liq. Dated A.H. 1122.

Scribe : علي نقى بن محمد نقى ساماني.

No. 630.

fol. 130 : lines 30 : size 9 × 5 : 7 × 4.

الحقائق

AL HAQÂ'IQ.

A rare work dealing with certain important theological, theosophical and ethical questions. The author bases his work chiefly on the Qurân, Hadîs and the sayings of Imâm-s : and also refers to some other reliable works, especially Ihyâ' al-'Ulûm by Gazzâlî (d. A.H. 505 = A.D. 1111). The work is divided into 6 Maqṣad-s, and each Maqṣad is subdivided into several chapters and Fasl-s.

Author: Muḥammad bin Murtaḍā مورتضى محمد بن مورتضى, commonly called Al Muḥsin al Kāshî. He died after A.H. 1090 = 1679 ; see Lib. Cat., vol. v, part. i, No. 272.

Beginning :—

الحمد لله الذي نور فلوننا بنور اليمان و بعد فيقول الفقير
الى الله سبحانه محمد بن مورتضى المدمعو بمحسن انى . اذكر ...
في هذا الكتاب عن اسرار الدين ... و انما اخذت من كتاب الله و سنة
سيد المرسلين و احاديث الائمة المعصومين و انضفت اية ما وجدت في
كتب علماء الدين و لاسيما كتاب احياء علوم الدين *

In the colophon quoted below the author tells us that the material collected in the present work, and the methods of exposition observed, are seldom found in other works : and that he composed the

present work in the course of a few months, in A.H. 1090. at the age of 83 years.

اعلم ان ما اردناه وحققناه فى هذه المقالات والابواب من الاسرار
الدينية ... وما اشرنا اليه من رموز العقائد ... وما بسطنا الكلام فيه من
بيان الاخلاق المحموددة والمدمومة ... فلما يوجد فى غير من الكتب
بهذا التفقيح والتهديب ... نمدد وفننى الله لجمعها وتأليفها فى مدة اشهر
قلائل من سنة تسعين و الف حين كذت اشرقت على الرحيل و كان
قد مضى من عمرى ثلث و ثمانون و نيف فليل النجم *

Written in Nasta'liq. Not dated: apparently 12th century A.H.

No. 631.

fol. 422: lines 23: size 12 × 8: 5½ × 5.

البياض الابراهيمى

AL BAYÂD AL IBRÂHÎMÎ.

A big work in several volumes, bringing together almost all the attacks, quoted from their different Arabic and Persian works, directed by Sunnî scholars against the theological views and legal ideas of the Shî'âs, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the Sunnis themselves. The work was compiled by a group of Shî'â scholars deputed for this purpose by Ibrâhîm K̲h̲ân, the son of 'Alî Wardî K̲h̲ân, Governor at different times of Kashmîr, Lahore, Bihar, Bengal and other places, and an orthodox Shî'â, who raised the influence of Shî'âs in his time to a great extent. He died during the reign of Bahâdûr Shâh (A.H. 1119-1124 = A.D. 1707-1712): see Beale, p. 173. We have failed to notice any composition on the part of Sunnis in refutation of the present work.

The author of Kashf al Hujub, fol. 26^o, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of our present copy correspond with any of the seven volumes referred to by him; but some one has noted on the title-page that the present MS. is the first volume of the work.

Beginning:—

الحمد لله الذي هدانا لتصديق نبيه الكريم ... المقدمة الأولى
فى الاستدلال بقوله تعالى إنما يريد الله ليذهب عنكم الرجس الآية *

The present volume, after an explanation of the *Âya Tathîr* is occupied with accounts of 'Ali, Fâtimah, Ḥasan and Ḥusain.

No. 632.

fol. 432; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Another volume of the preceding work, beginning thus:—

قد كفر الروافض والخوارج *

The present volume is one of the volumes noticed by the author of *Kashf al Ḥujûb*. It deals with the *Khilâfat* of Abû Bakr, the first Caliph.

Both volumes are written in good *Naskh*. Not dated; apparently 13th century A.H.

No. 633.

fol. 181; lines 28; size $11 \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

مداد الاسلام

'IMÂD AL ISLÂM.

A big work on *Shî'a* theology, in 5 volumes, containing 5 *Maqṣads*, the subject-matter of which is as follows:—

- i. Divine essence and attributes.
- ii. 'Adl. or divine justice.
- iii. Dispensations of the prophets.
- iv. Succession of the Caliphs after the Prophet.
- v. End of the world.

Each volume covers one *Maqṣad*, and has a separate beginning. Volumes ii and iii are wanting in the Library copy.

Author: Sayyid Dildâr 'Alî bin Sayyid Murînadîn An Naṣîr-âbâdî دلدار علي بن سيد معين الدين النصير آبادى, a famous Indian *Shî'a*

Mujtahid, scholar and author of Lucknow, who flourished in the 13th century A.H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as:—Sayyid Gulām Husain Dakani, Maulavi Haidar Ali, Maulavi Bāballāh and others. He left India for Karbalā, where he studied Ḥaḍīṣ, Juri-prudence and Principles of Juri-prudence under Āqā Bāqir Bahbahani (*d.* A.H. 1205 = A.D. 1790) and Sayyid Ali Tabātabā'i (*d.* A.H. 1231 = A.D. 1815). Thereafter he visited Maṣḥhad, where he received an Ijāza from Sayyid Mahdī, the famous traditionist and scholar of Maṣḥhad. For a copy of Ijāza see *Kaṣḥf al Ḥujub*, fol. 4^a. On his return to Lucknow, he gained special fame as a lecturer on religious subjects and as an author. He composed a number of works in Arabic and Persian. He was the first Shī'a scholar of India to proclaim himself Mujtahid of the Shī'a sect in India; and he introduced the Friday prayer (جمعة) and congregational prayers (جماعة). He was born in Naṣirābād in A.H. 1166, and died in Lucknow in A.H. 1235 = A.D. 1819. See *Kaṣḥf al Ḥujub*, fol. 102: Taḍkira'i 'Ulmā'i Hind, p. 60.

Vol. I.

Beginning:—

* الحمد لله المتجلي خلقه بخلقه و الظاهر بخلقه بحجته الخ

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 634.

fol. 277; lines 25; size $11 \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Vol. IV.

Beginning:—

الحمد لله حمدا كثيرا و الصلوة والسلام على سيد المرسلين و عترته
المعصومين الخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 635.

fol. 279; lines 25; size $11 \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Vol. V.

Beginning :—

الحمد لله الذي يحيي العظام وهي رميم الخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

These three volumes of the work were presented to the Library by Şafdar Nawwâb of Patna in A.H. 1322.

ZAIÐÎ THEOLOGY.*

No. 636.

fol. 74; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الاساس لعقائد الاكياس

AL ASÂS LI 'AQÂ'ID AL AKYÂS.

A rare work expounding briefly the important dogmas and theological theories of the Zaidî school.

* The Zaidî sect, who are the followers of Zaid bin 'Alî (see Lib. Cat., vol. v. part i, No. 273), had its origin in the schism which also gave rise to the Imâmîyah sect. On the appointment as Imâm of Imâm Ja'far Şâdiq (*d.* A.H. 148 = A.D. 765), the followers of Zaid bin 'Alî repudiated the Imâmat of the former and proclaimed the latter their legal Imâm, while those who remained faithful to Ja'far Şâdiq and his successors became known as the Imâmîyah sect; see *Al Milal*, p. 207; *Mukhtaşar Ad Duwal*, p. 206. In A.H. 280 = A.D. 893 Imâm Hâdi Yahya, one of the successors of Zaid bin 'Alî, founded a Zaidî dynasty in Yaman, which has continued down to the present day; see *Al La'âlî* (Library Hand-list, No. 2303); *Anbâ'az Zaman*; *Tabq al Ḥalwâ*; Lane Poole, pp. 102, 103. Among the Zaidî Imâms, the following are recognised as two authors of special prominence :—

(i) Mañşûrbillah 'Abdallâh bin Ḥamza (*d.* A.H. 593-614 = A.D. 1196-1217).

(ii) Mañşûrbillâh Qâsim (A.H. 1000-1029 = A.D. 1591-1620), the author of No. 636.

Author: Qâsim bin Muḥammad bin Rasûlallâh بن محمد بن رسول الله, the author of repute known as Maṣṣûrbillâh, a famous Imâm of the Zaidî sect and Amir of Yaman. He was born in A.H. 967, and died in A.H. 1029 = A.D. 1620. See Brock., vol. ii, p. 405; *Khûlâṣat al Aṣar*, vol. iii, p. 293; *Anbâ' az Zaman*, foll. 122-131.

Beginning :—

الحمد لله الذي فلق الإصباح في فلوب الإعلام ... و بعد فإنه لما كان
علم الكلام من أجل العلوم قدرا انخ *

Only one other copy of the work is mentioned, viz., in Berlin, No. 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zaidî theology; and a number of Zaidî scholars have composed commentaries on the same. Aḥmad bin Muḥammad Aṣḥ Sḥharafi (d. A.H. 1054 = A.D. 1644), the well-known Zaidî scholar, and the author of *Al La'âlî Al Muḍīyah* (see Hand-list No. 2303), composed two commentaries on the present work. See *Tabq al Ḥalwâ*, Lib. copy fol. 11^a.

The present MS. was transcribed in the time of the Zaidî Imâm Mu'ayyid (A.H. 1029-1054 = A.D. 1620-1644), the successor of the author.

Written in fair Naskḥ.

No. 637.

foll. 294; lines 23; size 8 × 5½; 5½ × 4½.

النبراس

AN NIBRÂS.

A work comprising a full refutation from the Sunnî standpoint of the points contained in the preceding treatise.

Author: 'Abdalwahrâb bin Abi 'Abdallâh bin Abi al Ḥasan بن عبد الوهاب بن أبي عبد الله بن أبي الحسن, a Sunnî scholar of the 11th century A.H., who composed the present work in A.H. 1062; see Cairo, vol. i, p. 57, where the only other known copy of the work is noticed.

On the title-page of our copy, the author is designated by some one 'Abdarrahîm instead of 'Abdalwahrâb.

Beginning :—

الحمد لله الذي ابان بطوابع انوار المثاني فواعد العقائد *

Written in fair Naskḥ. Not dated; apparently 12th century A.H.

No. 638.

foll. 132; lines 15; size $6\frac{1}{2} \times 4\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

جواب اهل السنة في نقض كلام الشيعة الزيدية

JAWÂB U AHL AS SUNNAH FÎ
NAQDI KALÂM ASH SHÎ'AT
AZ ZAIDÎYAH.

A rare work, containing a complete refutation of the attack made against orthodox Muhammadans on the subject of the Imâmat by a Zaidî scholar, a contemporary of the author.

Author: Muḥammad bin Ismâ'il al Amîr محمد بن اسمعيل الامير, a famous Amîr and scholar of Ṣan'â' (in Yaman). He was originally a follower of the Zaidî school, but afterwards became a strict Sunnî, and one of their most influential supporters. He died in A.H. 1182 = A.D. 1769; see Lib. Cat., vol. v. part ii, No. 339.

Beginning:—

الحمد لله نستعينه ونستغفره ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا ... اما بعد فانه قد وصل ايذا كتابكم الذي فيه اعتراض النخ *

Each point of the attack of the Zaidî scholar, who is quoted verbatim, is introduced with the word قوله, and is refuted by the author in passages beginning with the word نقول.

The first point of the attack is quoted thus:—

فاما قوله ان سبب الاختلاف بين السائل والمسئول وهو ان عليا عليه السلام فارقه وحاربه معاوية بن ابي سفيان *

The reply begins thus:—

• فنقول هذا مما يدل على جهل المعترض او تجاهله *

The colophon runs thus:—

فقد تبين بما ذكرنا كل مصنف اريب وامن له قلب منيب جهل هذا المعترض واشتباهه بما عليه اهل البيت عليه السلام وان دعوي اتباعهم ومحببتهم كذب النخ *

Written in fair Naskh. Dated A.H. 1215.

KASHFÎYAH THEOLOGY.

No. 639.

fol. 63 : lines 14 : size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

رسالة جواب سؤل السائل فى الفرقة الكشفية

RISÂLATU JAWÂBÎ SUWÂL AS SÂ'IL
FÎ AL FIRQAT AL KASHFÎYAH.

A work containing the author's replies to the questions sent to him relating to the theories of Aḥmad bin Zainaddin Al Iḥsâ'i, who was the founder of the Kāshfiyah sect, a branch of the Shī'ās which had its rise in the 13th century A.H., and was a prominent scholar, the author of several work.

Author: Kāẓim bin Qā'im al Ḥusainī ar Rishtī قاسم بن قاسم الرشتي, a scholar of Persia of repute, and at one time Muḥtahid (religious leader) of the Imāmīyah sect, though afterwards he became a follower of the Kāshfiyah school. On his identifying himself with this school, the Shī'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Muḥtahid.

The notification referred to above, which is quoted verbatim by the present author on fol. 42, runs thus —

ان السيد الكاظم قد خرج من الدين و عن مذهب المسلمين و قد
اعرض عنه جميع العلماء و عن تقليده جميع المومنين الاكابر فوجب
اعلامكم بانه لا يحوز تقليده و اخذ مسئلة من المسائل الدينية *

In the present work the author defends the theories of the Kāshfiyah school, and quotes in their support many reliable works of the Imāmīyah sect. The work was composed in A.H. 1258.

Beginning:—

الحمد لله الذي ارشده من استرشده الى سبيل الرشاد و اوصل
من استهداه الى اعلى الغاية و افصى المراد ... اما بعد فيقول العبد
الجباني ... كاظم بن قاسم الحسيفي الرشتي ... شيخنا ... الشيخ احمد
بن زين الدين الاحمائي و المذسبون الى هذا الجنب ... هم
المسمون بالكشفيه الخ *

For another work of the author, known as Ar Risālatu fi Aḥwibati Suwālāt Sayyid Ḥusain, see Kāshf al Ḥujub, fol. 32^a.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

ISLAMO-CHRISTIAN CONTROVERSY.

No. 640.

foll. 132 : lines 13 : size 6 × 6 : 6 × 7.

البراهين الساباطية

AL BARĀHÎN AS SĀBĀṬĪYAH.

A work in refutation of Christian dogmas, and in support of the mission of Muhammad, containing also some account of the Prophet. The work is divided into three Maqâlās, a Muqaddimah, and a Manẓar. Maqâla (i) contains the refutation referred to above; Maqâlās (ii) and (iii) contain a vindication of the mission of Muhammad, and some account of the Prophet. The Muqaddimah and Manẓar contain, respectively, a brief statement as to the necessity for the present composition and a brief account of the author. The author, in dealing with Christian dogmas, relied on the authorised version of the Bible, prepared in A.D. 1604 under the orders of James I, the King of England. The English translation is quoted in Arabic characters, each passage quoted being followed by an Arabic translation and an explanation in Arabic. The work was composed in India, and was dedicated to As'ad Pâsha, a Minister of the Turkish Government. A note on the title-page tells us that 600 copies of the work were printed in Calcutta, and were distributed by the author in different countries, as follows : 100 copies in Mecca and Medina : 50 copies in 'Umân : 50 copies in Yaman ; 100 copies in Baṣra and Baḡdād : 50 copies in Constantinople ; 100 copies in India : 100 copies in Persia. This note is followed by another, enumerating the most important events that took place in the world in A.H. 1229.

Author : Jawwâd Sâbât bin Ibrâhîm Sâbât al Ḥanafi جواد ساباط
بن ابراهيم ساباط. He traces his descent from 'Alī, the fourth Caliph. He was born in Arabia, in A.H. 1188, where he was brought up and studied. He visited several Islamic countries, and learnt from the eminent scholars of those places. He studied Persian in Persia under Mullâ Ṣâdiq in A.H. 1202. Finally he came to India, where he learnt Urdu. He also studied logic and some other branches of science under Muḥammad Afdal 'Alī of Patna and 'Abdarrahmân. After visiting some other places in India, he came to Calcutta, where he acquired a reputation for learning among the Muhammadans.

Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts:—

- (i) Progress of Christianity through the publications of the British and Foreign Bible Society.
- (ii) That all sects of Muhammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions.

The better to succeed in his object, he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily, actually declaring himself a Christian under the name of تائب سائى. In A.H. 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A.H. 1225 Ahmad bin Muhammad Ash Shirwānī (*d.* A.H. 1256 = A.D. 1840; see Būhār. Lib. Cat., vol. ii. p. 468), the author of *Nafhat al Yaman*, came to Calcutta, and succeeded in establishing friendly relations with our author, who recommended him to a European official for an appointment in the College of Fort William, where he was appointed an instructor in Arabic literature. Soon after Ahmad Shirwānī, by his frequent visits to him, secured the full confidence of the author: who, one day, disclosed his secret motive and placed before him a MS. copy of his *As Sarā'ir* (a work in refutation of Christian dogmas) and also showed him the materials for the present work. Ahmad Shirwānī, however, actuated by jealousy and ill-will towards our author, gave out the secret, and informed the European officials and Christians of Calcutta of the author's real views: while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As a result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the Muqaddimah and Manẓar of the present work. However, the author, with great difficulty, completed the present work, and arranged for its publication in A.H. 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of *Taḍkira'i 'Ulamā'i Hind*, p. 44, not being acquainted with the present composition or the same author's *As Sarā'ir*, referred to above, describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he

was the author, such as As Sarâ'ir. Al Barâhin (the present work) and the ten works mentioned in the Tadkira'i 'Ulamâ'i Hind, the following compositions of his are enumerated in the present work :—

- (i) الخلاصة الساناطية في عبادات العنفة.
- (ii) ترجمه خلاصة الحساب من العربي الى الفارسي
- (iii) ترجمه الاخبار المنصورة من الفارسي الى العربي.
- (iv) تروح رساله الذممة.
- (v) المراملات الساناطية.
- (vi) الخبالات الساناطية.
- (vii) العذن الساناطية.
- (viii) ترجمه الانجيل بالفارسي
- (ix) ترجمه الانجيل بالعربية.
- (x) نصيحة الاخبار.
- (xi) انفس العشاق.
- (xii) النصائح الساناطية.

Beginning :—

الحمد لله الملك المعبود و المتعبد لوجوب الوجود الخ *

As an example of the curious effect of transliterating English into Arabic characters, the following passage (being the first verse of the Athanasian creed), which is the first of such passages occurring in the work (see fol. 13 of Maqâla i) may be quoted :—

هو سو اور ول بي سيود بيدفور ال ثلكس ات ا; نيسسرى ذت هي
هوذ ذى كلك فيت *

(Whosoever will be saved before all things it is necessary that he hold the Catholic faith.)

The Arabic translation of the above passage runs thus :—

اعلم انه ينبغي لمن يريد النجاة ان يتمسك بالاعتقاد الجماعي *

Towards the end of his work the author refers to a number of well-known contemporary scholars of different countries. Among these he mentions the following scholars of Patna ('Azimâbâd), on fol. 127^a :—(i) Gulâm Naïyer 'Azimâbâdi, (ii) Ashraf Husain 'Azimâbâdi, (iii) Afzal 'Ali 'Azimâbâdi, (iv) Hakîm Gulâm Murtaḍâ, (v) Shu'aib al Haqq al Bihârî, (vi) Maulavi Ahmaḍ 'Azimâbâdi, (vii) Abû'l Hasan 'Azimâbâdi. (viii) Zain al-'Âbidân 'Azimâbâdi, (ix) Amînallâh 'Azimâbâdi.

For another copy of the work see Râmpûr Library. No. 22.

The present MS. is a transcription of the printed copy dated A.H. 1229.

Written in fair Naskh. Not dated: apparently 13th century A.H.

No. 641.

fol. 78: lines 22: size 12×7 : $8 \times 4\frac{1}{2}$.

لوامع الاسرار

LAWÂMI' AL ASRÂR.

A work written as a refutation of Miftâh al Khazâ'in, an Arabic work by a Christian author, whose name is not mentioned, in support of Christianity and exalting Christianity above other religions. The work is divided into three Qutbs and a Khâtimah, and subdivided into several Bâbs and Faşls. The first Qutb deals with Muhammadanism, and the prophetic mission of Muḥammad and of Jesus Christ. The second and the third Qutbs contain a refutation of the views expressed in Miftâh al Khazâ'in. The Khâtimah comprises the author's disputations with certain Jews and Christians on points relating to the Islamic religion. The writer does not mention by name the author of Miftâh al Khazâ'in, referring to him always as صاحب مفتاح الخرائين (the author of Miftâh al Khazâ'in). The present work was dedicated to Sulṭân As Sayyid Sa'id of 'Umân (A.D. 1803-1856: see Beale, p. 357).

Author: Sulaimân bin Aḥmad bin Ḥusain bin 'Abdaljabbâr سليمان بن أحمد بن حسين بن عبد الجبار, a scholar of the 13th century A.H., who composed the present work in A.H. 1240.

Beginning:—

نحمدك اللهم على ما هديتنا الله من الشمس بالدين الفويم
... فيقول، خاتم الدين المحمدي ... سليمان بن أحمد بن حسين بن
عبد الجبار وسميته لوامع الاسرار... وصيته نكفة لمجلس الملك
المطاع السيد السعيد السيد الخ *

Written in fair Nasta'liq. Not dated: apparently 13th century A.H.

No. 642.

fol. 36: lines 13: size $6 \times 6\frac{1}{2}$: 6×4 .

البدء الساطع في ملّة النّبى الشافع

AL BAD' AS SÂTÎ' FÎ MILLAT
AN NABÎ ASH SHÂFI'.

A work written in refutation of a work by a certain Christian Padre, one composed, in the form of questions with the Padre's replies, in seven chapters. In it a comparison is made between Muḥammad and Jesus Christ, and between Muhammadanism and Christianity, to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim, and then proceeds to refute it.

Author: Ibrāhīm ar Rufā'ī "الرفاعي", a scholar of the 13th century A.H.

Beginning —

نحمدك يا من اثبت لنا سبيل الرشاد ... و بعد فيقول راجي رحمة البر
الرحيم عبده الرفاعي ابراهيم لما وقفت على الاسئلة التي شيعنا بعض
القسيسين زاعما بها ابطال دين المسلمين ... و سميت البدء الساطع في ملّة
النبي الشافع *

Written in fair Naskh. Dated A.H. 1252.

MIXED CONTENTS IN THEOLOGY.

No. 643.

fol. 142: lines 22: size 11×8 : 8×5 .

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains 15 treatises on different points of Zaidi theology by Zaidi scholars, and was one of the MSS. bequeathed

Foll. 17-39^a. II. تنبيه الغالطين من مغالط المتوهمين Tanbîh Al Ġâfilîn 'An Maġâlîṭ Al Mutawahhîmîn. A treatise written in refutation of certain theories of theologians and philosophers, pointing out the errors committed by them; divided into 5 Faṣls. By Ḥamidân حميدان, the author of treatise No. I above.

Beginning:—

اما بعد حمد ذي العزة و الطول و من به القوة و الحكول الخ *

For another copy of the treatise see Br. Mus. Suppl., No. 212/3.

Scribe: عبد الله بن محمد بن يحيى القاسمي.

Foll. 39^b-47^a. III. كتاب تنبيه اولى الابواب على نثرية ورنه الكتاب Kitâbu Tanbih I Uli Albâb 'Alâ Tanzih I Waraṣat Al Kitâb. A treatise which seeks to reconcile utterances of the Zaidî Imâms in which there are apparent discrepancies; divided into six Faṣls.

By Ḥamidân حميدان, the author of treatises No. I and II above.

Beginning:—

اما بعد حمد من فطر العقول على معرفه الادلة الخ *

For another copy of the present MS. see Br. Mus. Suppl., No. 212 2.

Foll. 47^b-55^a. IV. المنزاع الاول من افوال الائمة Al Muntaza' Al Awwal Min Al Aqwâl Al A'immah. A treatise in which are discussed the necessity for the institution of the Imâmat, and the conditions for appointment to the same.

By Ḥamidân حميدان, author of treatises Nos. I-III above.

Beginning:—

اما بعد حمد الله تعالى على سوانح نعمه الخ *

For another copy of the present treatise see Br. Mus. Suppl., No. 212 4.

Foll. 55^b-62^a. V. المنزاع الثاني من افوال الائمة Al Muntaza' Aṣ Ṣânî Min Aqwâl Al A'immah. A treatise on the subject of substance and accident, based on the teachings of the Zaidî Imâms.

By Ḥamidân حميدان, author of treatises Nos. I-IV above.

Beginning:—

اما بعد حمد الله تعالى ذي الجلال و الاكرام الخ *

For another copy of the treatise see Br. Mus. Suppl., No. 212 5.

Foll. 62^b-66^a. VI. الرسالة الناطقة لمعاني الاداة العاصمة Ar Risâlat An Nâzimah Li Ma'ânî Al Addillâh Al 'Âsimah. A metrical treatise, containing a refutation of the Mu'tazilî creed.

By Ḥamidân حميدان, author of treatises Nos. I-V above.

Beginning:—

على الله على سيدنا محمد وآله وسلم -
حمداً وشكراً دائماً طول الأبد مضاعفاً مجاوراً حد الأمد الخ

Mutawakkil 'Alallāh (*d.* A.H. 697 = A.D. 1297), a famous scholar of the Zaidi school, calls this treatise الرسالة المزعزعة لأعضاء المعتزلة, the treatise which overthrows (literally, shakes the shoulders of) the Mu'tazilī sect.

For another copy of the treatise see Br. Mus. Suppl., No. 212 10.

Foll. 66^b-68^a. VII. المسائل الباحثة عن معاني الأقوال العادية. Al Masâ'il Al Bâhiṣat 'An Ma'ânī Al Aqwâl Al Hâdiṣat. A treatise written in refutation of certain theories which, according to the Zaidī school, are innovations introduced by orthodox theologians. These theories are quoted under the heading مسئلة; and the refutation of each theory is headed كسب يجوز.

By Ḥamidān حمدان, the author of treatises Nos. I-VI above.

Beginning:—

على الله على سيدنا محمد وآله وسلم تسليمًا مسئلة كيف
يجوز التكفر في اثبات ذات الله سبحانه وتعالى الخ *

For another copy of the treatise see Br. Mus. Suppl., No. 1220 15.

Foll. 68^b-107. VIII. النصريح بدمع الصريح. At Taṣriḥ Bi Maḍḥab Aṣ Ṣarīḥ. An exposition of Zaidī theological theories, together with a brief refutation of theories of philosophers and theologians of other sects which are contrary to the same. The work is divided into five sections (موضع), each being sub-divided into several Faṣḥ.

By Ḥamidān حمدان, the author of treatises Nos. I-VII above.

Beginning:—

أحمد الله تعالى حمد معترف بوحدايته الخ *

The author, in dealing with the Khilāfat of 'Alī, quotes, on fol. 75, a Ḥadīṣ transmitted by Maṣ'ûrillāh, as follows:—من ناصب علياً في الخلافة بعدى فهو كافر. [Whoever will oppose 'Alī's Khilāfat after me (*i.e.*, the Prophet) is an infidel.] The authenticity of this Ḥadīṣ, however, Sunnī scholars totally reject.

For another copy of the present treatise see Br. Mus. Suppl., No. 212 1.

At the end of this treatise we find a copy of a note made by

Ḥasan bin Muḥammad bin Hâdi (*d.* about A.H. 670) in praise of the present treatise, and of treatises Nos. IV and V above, and of their author.

Foll. 108-109. IX. اربع مسائل من كلامه رضي الله عنه. *Arba'u Masâ'il Min Kalâmihi Raḍiya Allâh 'Anhu.* A collection by an unknown author from certain works of Ḥamidân in which that writer has refuted the four tenets of the Şifâtîyah sect relating to God and His attributes.

Beginning:—

تذكره يستعمل على اربع مسائل من كلامه رضي الله عنه يعني
عن كلام السيد نور الدين حميدان المتقدم ذكره الاولى سوالهم عن النظر
في الصانع ... الجواب عن ذلك ان النظر في الالهة الدالة ... لا يدل
علي ان الصانع غير القادر الخ *

For another copy of the treatise see Br. Mus. Suppl., No. 212 9.

At the end of this treatise is a copy of the note of Mahdi Lidinallâh in praise of (Ḥamidân) and his works referred to above.

Foll. 110-116^a. X. بيان الاشتكال فيما حكى عن المهدى. *Biẓân A l-hkâl Fî Mâ Hukiya 'An Al Mahdi.* A treatise explaining certain obscure points in the traditions relating to the Imâm Mahdi.

By Ḥamidân, حميدان, the author of treatises Nos. I-VIII above.

Beginning:—

حمدا لله على جزيل الاله والصلوة على محمد خاتم انبيائه الخ *

On the margin of the last fol. of the treatise we find a copy of a note by one Qâḍi Abû 'Abdallâh Muḥammad, in which he says that he studied the work under the author.

Foll. 117^b-124. XI. المسائل الشنوية والشنه العشوية. *Al Masâ'il Ash Shatawiyah Wa Ash Shubah Al Hashawiyah.* A treatise by Ḥamidân (See No. X above) in refutation of a work by Shaikh 'Imrân bin Ḥasan bin Naṣir, in which he attacked the Imâmat of the Zaidi Imâms.

Beginning:—

هذا جواب المسائل الشنوية والشنه العشوية مما وصل كتاب الشيخ
الفقيه تاملت جميع ما اورد فيه وجدته مشتتلا على التعرض للمشاخرة الخ *

The author was evidently a contemporary of Maṣûrbillâh (*d.* A.H. 614 = A.D. 1217), a Zaidi Imâm and ruler of Yaman, of whom he speaks in language used of reigning sovereigns (خلد الله ملكه): and the work must have been composed during the latter's lifetime.

For another copy of the treatise see Br. Mus. Suppl., No. 1220 20, where it is entitled *المسائل السنوية و الشبهة الحشوية*.

Foll. 125-126. XII. *الرسالة في انبات معجزات علي*. Ar Risâlatu fi Işbâti Mu'jizât Li 'Alî. A treatise in refutation of one Sadidaddin, a Sunni scholar of the 8th century A.H. (see also No. XIII below), who, while admitting that 'Alî possessed the power known as *Karâmat* (a term applied to the miracles of other pious Muslims), denied the Zaidî belief in the possession by 'Alî of the power known as *Mu'jiza*, a term usually applied only to the miracles of the Prophet.

By an anonymous author of the Zaidî sect, of the 8th century A.H.

Beginning:—

سَأَلْتُ تَعْمَدَكَ اللَّهُ ... فَقُلْتَ اعْتَرِضْ مُعْتَرِضٌ فَقُلْ حَدِيثُ السُّطَلِ
وَالْمُنْذِيلِ لِعَلِيِّ عَلَيْهِ السَّلَامُ وَالْفَضَائِلِ الَّتِي كَانَتْ لَهُ عَلَى عَمَدِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... وَ امثالها من الفضائل الخارقة للعادة
وَقَالَ الْقَائِلُ هَذِهِ مُعْجَزَةٌ وَالْمُعْجَزَةُ لَتَكُونُ إِلَّا لِمَنْبِي كَيْفَ جَعَلْتُمُوهَا لِعَلِيِّ
عَلَيْهِ السَّلَامُ الْحَمْدُ *

Foll. 127-131^a. XIII. *الرسالة في جواب سديد الدين*. Ar Risâlatu fi Jawâbi Sadidaddin. A treatise in refutation of Sadidaddin's views regarding 'Alî's *Khilâfat*. By an anonymous author of the Zaidî sect, of the 8th century A.H.

Beginning:—

وَالْحَمْدُ لِلَّهِ وَ صَالَوْتُ عَلَى مُحَمَّدٍ وَ آلِهِ الَّذِينَ هُمْ سَفِينَةُ النِّجَاةِ ...
أَمَّا بَعْدُ يَا أَيُّهَا الْإِخَاطُ الظَّاهِرُ سَدِيدُ الدِّينِ أَدَامَ اللَّهُ مَدَّةَ حَيَوْنِكَ فَقَدْ
كَانَتْ وَرَدَتْ أُنَى مَسْأَلَتِكَ الْأُولَى وَاجِبَتُمَا بِأَجْوَابِ الدِّينِ تَحْقِيقًا ثُمَّ وَرَدَ
مِنْكَ جَوَابٌ وَ اعْتَرِضَ لَمْ تَسْلُكْ فِيهِ طَرِيقَةَ الْمُجِيبِينَ وَ أَنَا الْآنَ أَوْرِدُ مَا
ذَكَرْتَهُ وَاجِيبْ عَنْهُ الْحَمْدُ *

The style of writing, and the language used in the beginning of the present treatise referring to treatise No. XII above, suggest that both treatises are by the same author. That he was a scholar of the 8th century A.H. we conclude from the fact that he uses the phrase *ادام الله* (*prayer for longevity* in referring to Sadidaddin); and we know from Berlin, No. 6277, that the latter died about A.H. 745.

Foll. 131^b-139^a. XIV. الشهاب الثاقب. *Ash Shihâb aṣ Ṣâqib*. A treatise on the *Khilâfat* of 'Alî, and on his special merits.

By Aḥmad bin Ḥasan bin Muḥammad bin Ḥasan bin Ar Raṣṣâs حسن بن محمد بن حسن بن الرصاص, a Zaidî scholar of the 7th century A.H., who was alive in A.H. 655; see *Anbâ' az Zaman*, fol. 63.

Beginning:—

الحمد لله الذي من علينا بالسلام وبعد ذلك لما رأيت طائفة من الشيعة ... قد خرجت من مذهب أهل البيت عليه السلام ... أحببت أن أذكر في هذا المختصر جملة من فضائل علي بن أبي طالب عليه السلام منها ما هو متواتر ومنها ما هو في حكم المتواتر الخ *

The present treatise has the following note at the beginning which indicates the title of the treatise as well as the author's name:—

كتاب الشهاب الثاقب في مذهب علي ابن أبي طالب تأليف الشيخ
أجل التوحيد العالم العامل الورع الصديق الكامل بها الدين و زين
الموحدين أحمد بن حسن بن محمد بن حسن الرصاص رضى الله عنه
و إسناده وجعل الجنة مقرة ومأواه

Foll. 139^b-142. XV. الكواكب الدرة في شرح الاسات الدرة. *Al Kawâkib Ad Durriyatu fi Sharḥ Al Abyât Badriyah*. A commentary on the verses composed by Muḥammad bin Ja'far, a recognised Zaidî author of the 8th century A.H., in praise of the descendants of 'Alî.

By Muḥammad bin Amîr al Mu'minin Al Muṭahhir bin Yahyâ bin Hâdî محمد بن أمير المؤمنين المطهر بن يحيى بن هادي, a Zaidî Imâm, who died in A.H. 729 = A.D. 1329; see *Anbâ' az Zaman*, fol. 75.

Beginning:—

الحمد لله الذي أول بلي (بلا) ابتداء و الآخر بلي (بلا) اذتهوا خالف
الانسان الخ *

All the above treatises are written in fair Naskḥ, by the same scribe, viz., عبد الله بن محمد بن يحيى القاسمي. Not dated: apparently 10th century A.H.

No. 644.

fol. 39; lines 25; size $4 \times 6\frac{1}{2}$; $6 \times 5\frac{1}{2}$.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains four treatises, together with quotations from certain works of other authors, on different points of theology, written in good Naskh by the same scribe throughout, and dated A.H. 1093.

Foll. 1-14^a. 1. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlatu fi Ajwibat As'ilat az Zaidiyati. A treatise containing the replies to certain questions attacking the Sunnî sect, sent to the author while he was in Damascus. Two important questions, among others, are as follows:—

- (i) Why a particular sect, viz., the Sunnîs, should call themselves اهل السنة والجماعة.
- (ii) Was this designation given to them by the Prophet or some companion of the Prophet: for, if not, this must be a fictitious designation and an innovation in religion.

By Muḥammad bin Badraddîn bin Balbân محمد بن بدر الدين بن بلبان, a Ḥanbalî scholar of Damascus, who is known to us as the author of several works. He died in A.H. 1083 = A.D. 1663. See As Suhub, fol. 237. The present work is not mentioned in the list of his compositions given in As Suhub; but it is mentioned there that he took much interest in opposing the Zaidî sect, which goes to confirm the statement contained in a note on the title page of the present MS., that Muhammad Balbân is the author.

Beginning:—

الحمد لله الذي اثار السنة ونشر اعلامها و اظهرها على سائر
الفرق و بعد ... و اعلم انه قد اورد بعض متبعي الزيدية بعض
اعتراضات على اهل السنة المحمدية واجابت ان اجيب عنها الخ

A note at the end tells us that the present MS. was transcribed ten years after the author's death, and was compared with the autograph copy.

Foll. 14^b-32^a. II. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlatu fi Ajwabat As'ilat iz Zaidiyati. A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No. I above. These questions,

which were sent to the author through one Jamāladdīn Muḥammad bin 'Abdalwahrāb, are quoted verbatim by the author, and are as follows thus:—

- (i) الأول عندما علمت هذه الأمة من الاختلاف في المذاهب حتى صارت فوقها ...
ولم انتشر بينهم مذاهب الأربعة *
- (ii) مدة المذاهب الأربعة وانقسامهم .. قبل هم الذين انقسموا وحسروا
المذاهب بينهم وما حججهم في ذلك *
- (iii) ماوجه نعتي كذمتكم عن ذكر أهل البيت النبوي فانكم في كذب الحديث
تتركونهم ... وبخروجهم عن كذمتكم مع ذكر من هو دونهم
ولهم عن الأعداء سادسا *
- (iv) مدة المقاتلة المنصورة حول الكعبة ادم الله شرفها بصلون فقها باربعة ائمة
في وقت واحد هل كانت السنة على ذلك *

The replies follow after, thus:—

الحمد لله الذي بلغهمه نعم انصا كانت قال الله وتكن منكم يدعون
اي الاخير وياعبرون ما معروف الآية *

Beginning:—

الحمد لله الذي اهداني من الضلالة ... وبعد فقد ورد علينا سؤال
من بعض سادات الزيدية على يد اسنيخ جمال الدين محمد بن عبد الوهاب
التميمي اليميني النخ *

Author: Aḥmad bin Muḥammad Yūnus Ṣāfiaddīn al Qushshāshī
القشاشي أحمد بن محمد بن يونس صفى الدين القشاشي, a prominent scholar of Arabia
and the author of several work. He died in A.H. 1071 = A.D. 1660.
See *Khulāṣat Al Aṣar*, vol. i. p. 343; Brock., vol. ii. p. 392, where
some account of him is found, although the scribe in the following
note at the beginning tells us that he could not trace any such ac-
count.—هذا الجواب نصبت الشيخ الامام العلامة صفى الدين احمد القشاشي نفع الله
به الا انه لم توجد له ترجمة لعلمنا لم يبلغنا فيها وقفنا عليه والله اعلم *

The present MS. was transcribed 22 years after the author's
death, in A.H. 1093.

Foll. 32^b-33^a. III. الجواب المختصر عن السؤال الثاني و الثالث. Al
Jawāb Al Mukhtaṣar 'An As Suwāl Aṣ Ṣāmi Wa Aṣ Ṣāliḡ. Additional
replies, in a concise form, to questions ii and iii dealt with in the
above treatise, by the same Aḥmad al Qushshāshī القشاشي, the author of treatise No. II. In the present treatise the author

frequently quotes Muḥammad bin 'Alī bin Bakrī (*d.* A.H. 994 = A.D. 1586: see Brock., vol. ii. p. 339.)

Beginning:—

الحمد لله رب العالمين انما قيل لاهل الاشاعة و المتوذيده اهل
السنة و الجماعة يوفونهم عند سنة على الله عليه وسلم النج *

Scribe: حسن بن على.

The same is, no doubt, the scribe of treatises Nos. I and II above, since the handwriting of all these treatises is identical.

Fol. 33^b. Contains some verses in praise of the Prophet and his descendants composed by Muḥammad al Bakrī, who is frequently quoted in treatise No. III above.

Foll. 34–35^a. Verses from certain works of Subkī (*d.* A.H. 771 = A.D. 1370), in which are contained certain questions and replies relating to the theological doctrines قضا and مشيت (decrees existing eternally in the Divine mind, and the Divine pleasure). The questions are by Ibn al Baqīqī, a Murtazilī scholar of the 7th century A.H., and the replies by Ibrāhīm bin Ṭalḥa, the teacher of Subkī, and by Muḥammad bin Sa'd, the pupil of Baiḍāwī (*d.* A.H. 685 = A.D. 1286).

Questions.

إذا ما قضى ربي بكفرى برعمكم و لم يرعه مني فما وجه حيلتي
قضى بضلائي ثم قال ارض بالقضاء فما انا راض بالدي فيه شقوتي
إذا شاء ربي الكفر مني وشدته فبل اناعاص بالتباع مستيتي

Replies by Ibrāhīm.

حمدت الهى اذ هدى خيرامة الى خير دين مستقيم و ملة
وانك عاص حيث خالفت امره وان كنت وافقت المسنية فاصمت
وما انت وافقت المسنية عالماً بما سأله لكن مننت بضلة

Replies by Muḥammad bin Sa'd.

فمعني قضاء الله بالكفر علمه نعلم فديم سرما فى الجبله
واظهاره من بعد ذاك مطابقاً نادرا كه بالقدرة الزينة

Fol. 35^b–36. Quotations from different works on different points of theology.

Foll. 37–39. IV. الرسالة المنظومة فى العقيدة. Ar Risâlâlatu Al

Munzûmat fi Al 'Aqidat. A unique copy of a versified treatise on theology, by Aḥmad bin Muḥammad, the grandson of Imâm Shâfi'i (d. A.H. 204 = A.D. 820). Isnawî, fol. 259, mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imâm Shâfi'i, who died at the beginning of the 3rd century A.H., suggests that our author belongs to the same century.

Written in fair Naskh.

Beginning:—

الحمد لله القديم الجاري رب الانام مفدّر الاقدار
بأنى السماء من الدخن بصنعة و مبدل الظلم بالانوار
متوحد في ذاته وصفاته متقدس من كل وصف طاري

No. 645.

fol. 7: lines 24: size 8 × 5; 7 × 5.

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains two treatises, which are both autograph copies written in Maḡribī characters.

Foll. 1-4. I. الرسالة في شرح صفة السمع. Ar Risālatu fi Sharḥi Ṣifat As Sama'. An explanatory note on the passage in the 'Aqidat of Sannūsī (d. A.H. 895 = A.D. 1490), for which see No. 565 above, dealing with Sama' (the power of hearing), one of the Divine attributes.

By Muḥammad bin Muḥammad Ad Daqqâq Al Mālīkī محمد بن محمد الدقاق المالكي, a famous Mālīkī scholar and Ṣūfī of the 12th century A.H., who, leaving his native place (Fâs), came to Medina, where he permanently settled. He studied under the eminent scholar, 'Abdar-rahmān bin 'Abdal Qâdir, and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina, A.H. 1150 = A.D. 1737 leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqī'. See Silk Ad Durar vol. iv, p. 122.

Beginning:—

الحمد لله رب العالمين وحسينا الله و نعم الوكيل والحوّل ولا قوة الا
بالله العلي العظيم والصلاة والسلام على سيدنا محمد ... و بعد فقد ذكرت
في درستي المعانيذ السوسيه تعريف السمع *

The colophon, in which the name of the author is indicated the author's name runs thus —
 كنهه "كنهه" القنبر إلى رحمه الله محمد بن محمد —
 الدفاع المغربي المالكي *

Foll. 5-7 II. الرسالة في شرح صفة السمع . Ar Risâlatu fī Sharhi As Şifat As Sama . A supplement to the preceding note.

By Muḥammad bin Ṭaiyyib al Mālīkī المالكي a Mālīkī scholar of the 12th century A.H. and a contemporary of the author of the preceding treatise. He was born in Fās, A.H. 1110, where he was brought up and received his education under his father and many others. His biographer tells us that he studied under 180 Shaikhs. He visited Syria, Egypt and Arabia: and finally settled in Medina, where he passed his life in teaching and composing works. He died in Medina, A.H. 1170 = A.D. 1756 and left behind him a large number of pupils and 50 compositions. See Silk Ad-Durar vol. iv. p. 91.

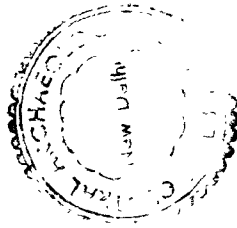
Beginning —

يا من جاب زعمه المدسية من الشبهة و الفضاير الخ *

The following colophon indicates the name of the author:—

المقدور إلى علورده و معقوله محمد بن الطيب المالكي الخ *

THE END.



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